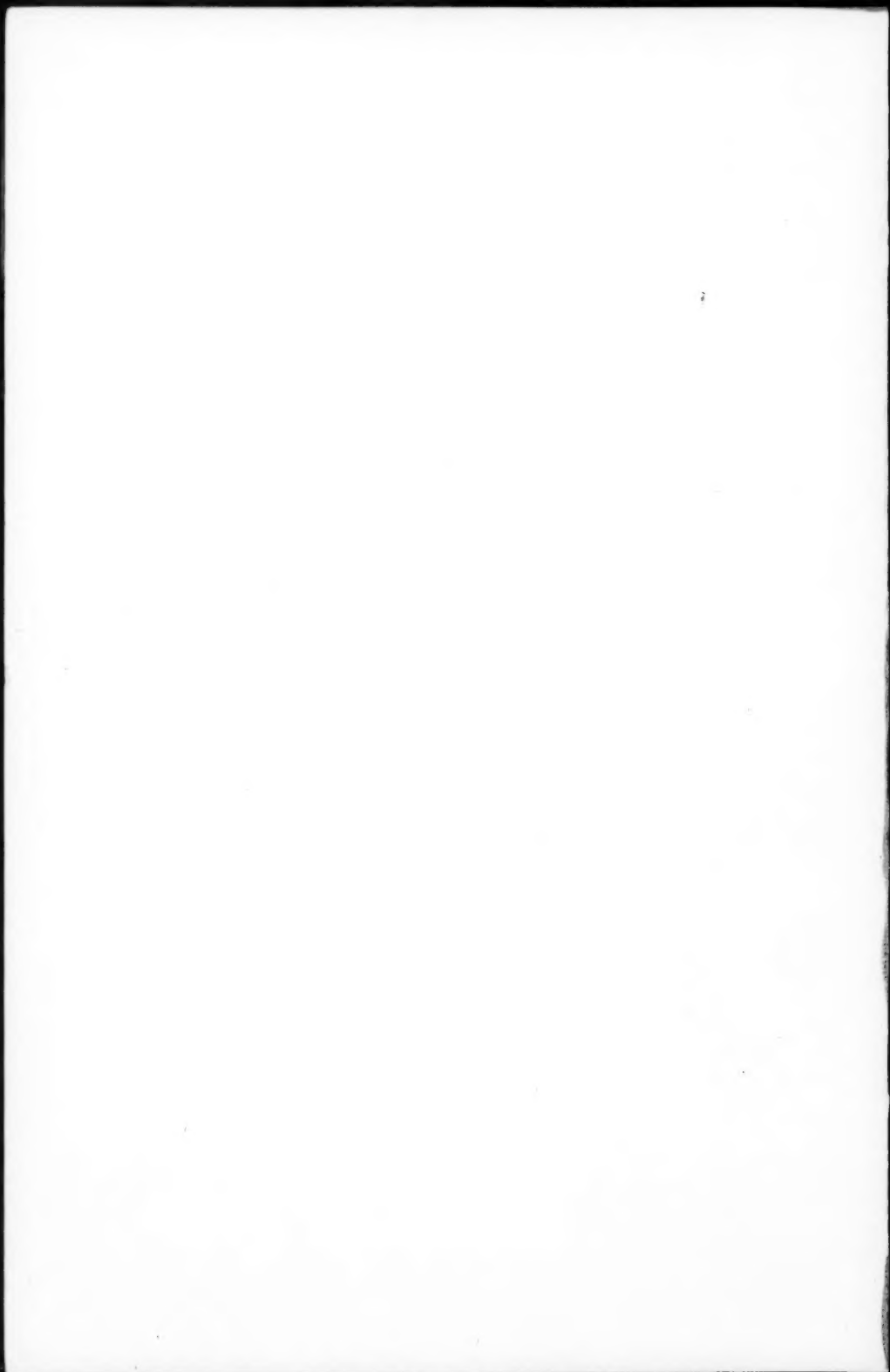


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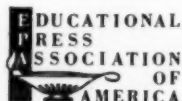
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The Responsibility of the Modern Professor

WILLIAM C. DEVANE

Essentially, he must be what, at his best, he has always been: a synthesis of scholar and teacher who shakes his students gently loose from provincial ideas and transmits to them a "vision of greatness"

I think I ought to say at once that there are great areas of professional responsibility that I do not touch upon at all, or merely brush by, in this paper. For example, I do not speak of the professor's civic duties and privileges, and I pass lightly over the responsibility of the teacher to his institution as such. The main reason for these obvious *lacunae* is that I imagined myself as speaking primarily to young, beginning teachers who have more immediate responsibilities at that early stage of their careers. Then too there is another thing that I must apologize for. All my educational experience has been in universities, and I suspect that all my comments may be colored by that fact, and I may not have put myself imaginatively far enough into the situation of the small liberal college. But at any rate, here is what I have to say.

People who have reached my age in the academic profession are prone to look back with a good deal of nostalgia to the college of their undergraduate days before the first world war. And, in truth, there was something attractive and innocent about those days—Eden before the fall, though the serpent was in the garden. The American college town, as Henry Canby describes it in his fine book, *Alma Mater*, was "Cleaner, neater than other towns, with green spaces somewhere toward the center, and white spires or Gothic towers or windowed dormitories half hid by trees." "They were little capitals of the academic state." "Lights went out early in these bosky streets, often to be relit in upstairs studies. When the chapel bell rang ten, while the undergraduate navigating

Note: This is an address given in a Regional Faculty Orientation Program, jointly sponsored by the Association of American Colleges and the Pennsylvania Association of Colleges and Universities, Hershey, Pennsylvania, 1 October 1960.

homeward across the Green filled the night with shouts and melody, the prim town pulled up its covers, shut its ears, or burrowed deeper in a book. Nights in the college town were consecrated to sleep or work." Respectable, proud, decorous and stiff, the local aristocracy looked with suspicion upon the college faculty, who were transients, even if they had been in the community forty years; and even if the professor had a national reputation he had not been able to make more than \$4,000 a year, and his wife wore frowsy dresses. But in the college town the talk was good, ideas were canvassed. It was "an educated society which could not afford to be frivolous, and both Puritan custom and economy held the passions in check. . . ."

Unfortunately, the college had students who practiced direct warfare or passive resistance against the quiet life of the professor. The students lived a life of their own—a life of athletics, intense activities, beer and boisterous gaiety, mirth and noise, faithfully reflecting the energy and aspirations of America, but having little to do with the austere and arid life of the intellect which the professor represented. The student of that day was intensely selfconscious; he was a first-class citizen in a new society, cocky, confident that he had come into his heritage, a member of a "community that defined its own success, pursued it constantly, and was arrogantly indifferent to the ideals of others, asking its members for complete and wholehearted allegiance." It was a hard life, but little touched by the intellect or the formal studies which the professors professed. Anything else would have been un-American. It was the school of success through competition, with some rather hard knocks as a required course.

This was the student and his life fifty years ago. But what of the faculty, your predecessors? Well, that was a hard life too perhaps, but certainly very different from the student's conception of what a life should be. The problem the faculty faced was that of disciplining and liberalizing the young barbarians. All the odds were against them. The old curriculum had been eaten away by educational termites. The old conception of education as discipline had been undermined by psychology. New subjects had come in, of course: science was dominant, and the new social sciences were on their way. There was little order in the curriculum, and the courses were separate and isolated units, upon which examinations could be made and the result recorded in the dean's office. A few great teachers broke through, but the old method of recitation largely continued.

The teacher was a taskmaster lashing the reluctant minds of students

who for the most part had no higher intellectual aspirations than to pass the course in order to be eligible for the athletic team or to "heel" the college newspaper; and was determined not to be impressed. The scholar in the faculty—and there were some—somehow got his work done in spite of the "sporting resort, beer garden, political convention" that college seemed to be. Every college, too, had at least one enthusiastic teacher who managed to penetrate the thick crust of undergraduate life. They were often men whose emotions were stronger than their minds. And every college had its share of idealists, usually young men; of escapists from the rough competitive world; its fact-grinders; its disillusioned and indifferent pedagogues serving out their time, their eyes betraying memories of last summer and expectancies of the next. The world of the faculty and the world of the student were distinct and apart from each other; they met outside of class once in a while, and saluted each other across the gulf.

"For this," says Canby, "one cannot put the blame on the faculty. They were high-minded men. Nor upon college life, which was a true product of the American spirit." But there it was some forty to fifty years ago, and it is possibly not too much to say that the faculty failed to meet its responsibilities of setting before the students a better ideal of life than the one prevailing in society at large—an ideal that included the new ideas and events that were bursting upon the nation at that time, an ideal of intellectual rigor and honesty, an ideal of relevance to the students. For they, the students, were the future rulers of the country.

Admittedly, the task of the faculty was difficult, almost to the point of being impossible—but not quite. And more—much more—could have been done if the faculty people had possessed more vision. In the present day there has been improvement in many respects, as we shall see, but the great responsibility is still upon us as teachers to set before our students a vision of the world as it is, as it might be, and what they must do with their minds and hearts if they are to be competent men in their generation and worthy citizens of their country in its time of greatness.

If I am nostalgic for the college of my youth, it is surely from the point of view of the student and not from the point of view of the teacher. For both the student and the teacher, things in our present day are very different.

Upon the modern professor there are many new and more exacting demands. Since the second world war the professor has become, like the college and the university, a national resource. He is called into the operations of government, industry and society. He is engaged as an ex-

pert in many new activities of a national or public character. The headlong proliferation and development of the sciences and the social sciences in our time has made him specialize sharply, and demanded at the same time that his knowledge be extensive and up-to-date. It is not enough for him to be an enthusiast or a dilettante. He must be more precise, more exact, more systematic, and more aware of the position of his subject in the great field of learning and its relevance in the total process of education. He must be a practitioner of the new methods of teaching; a lecturer when lecturing is appropriate; a leader of Socratic discussion with honors students, it may be; a user of the new devices of teaching; a person wise in the problems of the adolescent mind and spirit, devoted to his subject to be sure, but equally devoted to the welfare of his students.

On top of this, he must teach often as much as fifteen hours a week, and in many institutions he is also expected to be a producing scholar, a leader or at least a respectable figure in his field. All this, and Heaven too! It is a tremendous responsibility, but it also is an opportunity that our consciences and patriotism will not allow us to shirk. For we are a profession, and do not punch a time-clock.

Now the question whether society recognizes the magnitude of our task and is prepared to support us is, strictly speaking, irrelevant. Still it matters. Fielding's Parson Adams thought teaching the finest profession in the world, and he kept at it though his salary was only £23 a year, the country he lived in was dear, and he was a little encumbered by a wife and seven or eight children. I hope we are not quite as pinched as he was. I know that most of us are not *affluent*, to use an unfamiliar epithet recently attached to professors. Of course, society does not yet appreciate us at our proper value. We cannot be as complacent about our position in the national society as the Herr Geheimrat Professor of Germany who lifted his hat every time he spoke of himself.

I am reminded of a contrasting picture. Some years ago one of our most distinguished professors at Yale, though admittedly not one of the best dressed, was one day looking into the show window of an elegant furniture store. As he gazed, probably with his mind on some abstruse problem rather than on the rosewood bedroom set, a man who was obviously a tramp came up beside him and said: "Not for us, friend. Not for us." The institutions that maintain us do what they can, but their resources are taxed to the limit and they are running a charitable operation. They have had to increase the size of the faculty to take care of the numbers of students and are sailing close to the wind. We can hardly expect relief until the whole society recognizes the importance of a liberal education.

In spite of the party platforms, I do not expect anything to happen soon, and it will be even longer before aid is available to private colleges.

But when we turn to the present-day student our situation is much brighter than it was forty years ago. For nowadays he is no longer entirely an inhabitant of another world. He is no longer completely immersed in his world of competitive activities, athletics and social frivolity. That climate may still prevail in Texas and Southern California, or in the mind of some Hollywood scenario writer. The student in the East, at least, has heard of ideas and no longer resists them. He is more serious and competent than his father. His IQ may be no higher, but he knows he has to show that he has one in order to get in—and stay in—our colleges. The high schools have been alerted to their shortcomings and the competition from Russia, and have begun to push their students into advanced placement and credit courses. And this will push the colleges, if it has not already done so, into honors programs and better courses. And each year more of our college graduates go on to advanced work in graduate or professional school.

This is our opportunity. Even more, it is our responsibility to make the most of our good fortune, for the sake of the student, ourselves, the college and the country. But do it wisely, not grimly as taskmasters with bull-whips, but as leaders with vision. An almost forgotten fact about learning is that it can be, and is, one of the greatest pleasures of life.

In the universities of the country—at least in the greatest of them—it is clearly recognized that the professional responsibility of the faculty member is twofold. He must advance knowledge in his field by his research and his publication. He must also be a teacher and transmit to his students the heritage of learning which our culture possesses. In the minds of many there is a conflict between these two goals. To my mind there is no essential conflict here, except in the matter of the professor's time. But now I want to say a word about each of these responsibilities and, if I can, relate them to the teacher in the college.

For the past century America has been engaged in a strenuous attempt to catch up with the learning of Europe. Before that time (and even yet to some degree), we were living upon the intellectual capital of Europe. The great seminal ideas of the 19th century which have shaped the civilization and culture of the West came for the far greater part from Europe. One has only to think of such names as Darwin, Freud, Lyell and Maxwell. In our own day one thinks of Einstein, Keynes and Bohr. In the growing complexity of our industrial democracy and its government, it was both necessary and inevitable that we should develop a great uni-

versity system and produce our own original thinkers and our own specialists. We have gradually done so, and now, because of the wars and revolutions in Europe, we have become equal partners with that continent in the advancement of learning in all its branches. This is a great achievement, and the necessity is upon us to maintain our position, and if possible better it. For many reasons: for our defense, for our welfare and health, for our culture and our pride, and for the general richness of our lives.

But we have gone about the task in a characteristically American fashion. In Europe the conception of higher education was aristocratic. Until recently, only the wealthy and well born had any real prospect of obtaining the benefits of higher education. In the United States the conception was fundamentally democratic, and we had the immense task of educating the masses of our citizens at an increasingly higher level, and at the same time trying to produce scholars and scientists of the quality of Europe's best. In the main we have done it, but perhaps with some detriment to the quality of the job both in the education of the masses and in the development of the original scholar.

In our necessary but headlong drive to attain equality with Europe, our universities have insisted that all their faculty members shall be "producing" scholars or scientists, and have fallen into the fallacy of measuring the results by weighing them on a hay-scale. Each scholar must produce so many pounds of published scholarship a year. This is to ignore the element of quality and to neglect the thinker brooding on long-range and profound problems. It is also to cause much human suffering as we set these Procrustean standards for many men and women who do not have these particular talents or temperaments but who are forced by our rigid system to meet these demands. It is a wholesale operation, and there have been many casualties. But in the main it has been, and is, a necessary procedure and good for the country, and there is no sign of its abating.

In the meanwhile, because of the emphasis upon research and communal and national activity, the humbler task of teaching has suffered—more in those areas of public demand, such as some of the sciences and the social sciences, than in the humanities. It need not be so, but it is so. As I said before, I see no essential conflict between good research and good teaching—indeed, quite the contrary—but there is not enough time for most men, the universities reward production, and we are eaten by the ambition to be first in our field.

The colleges, though they share in some measure the university ideal of productive scholarship, lay more emphasis upon the formal aspects of

teaching. This is to say that they may be, or have the opportunity of being, better conservators of our heritage, as the universities are better advancers of knowledge. But here I want to say bluntly that it is not enough to be merely a custodian of learning. That is to be the one-talent man of the parable. Or indeed even worse, for knowledge and learning decay and erode if they are not constantly used and replenished, and kept burnished and bright. For learning, even in such relatively quiet fields as the Classics, does not stand still, but changes and progresses.

I am fond of quoting a piece of shrewd worldly advice that Ulysses, that crafty man, gives to the great warrior Achilles, who has been sulking in his tent:

"Time hath, my lord, a wallet at his back,
Wherein he puts alms for oblivion,
A great-siz'd monster of ingratitude.
Those scraps are good deeds past; which are devour'd
As fast as they are made, forgot as soon
As done. Perseverance, dear my lord,
Keeps honor bright; to have done is to hang
Quite out of fashion, like a rusty mail
In monumental mockery. Take the instant way;
For honor travels in a strait so narrow,
Where one but goes abreast. Keep then the path;
For emulation hath a thousand sons
That one by one pursue. If you give way,
Or hedge aside from the direct forthright,
Like to an ent'red tide they all rush by
And leave you hindmost;
Or like a gallant horse fall'n in first rank,
Lie there for pavement to the abject rear,
O'er run and trampled on. Then what they do in present,
Though less than yours in past, must o'er top yours;
For time is like a fashionable host,
That slightly shakes his parting guest by the hand,
And with his arms outstretch'd, as he would fly,
Grasps in the comer. Welcome ever smiles,
And farewell goes out sighing."

The trouble with quoting Shakespeare is that one can never stop. But I appeal here not so much to the teacher's honor, pride and fear of "calumniating time" as to his professional responsibility to himself, to his college and to his students to keep up-to-date in his field. And to his country also, for there before him in his classes are the raw materials out

of which the America of tomorrow is to be made. The teacher is no mere custodian: he is also the maker, the creator as well.

What does the alumnus of the college remember? Some few endearing eccentricities of the president, it may be; some less ingratiating judgments of the dean perhaps; but above all the light, the inspiration, the character and personality of a great teacher.

After forty years as a teacher, 25 of which have been dissipated as dean, I can tell you that the most enduring and best rewards our profession affords is to be remembered as a teacher, or if you are so fortunate, to be remembered as a scholar or a scientist who had a great, seminal idea and was able to convey to his students his indomitable spirit of seeking the answers, his curiosity and his delight in learning. "And gladly would he learn, and gladly teach." Almost everything is here in this line describing Chaucer's Clerk of Oxenford—the curiosity of the scholar delighted in learning, and the instinctive generosity of the teacher in sharing his knowledge. We are in sight here of some of the deepest instincts of human nature.

In concluding my remarks, I should like to revert to the responsibility of the teacher to the student. The American college student, numbering more than three millions now, is a product of national idealism and is something rather unique. He is soon out of the stage of the Gymnasium or Lycée, and he is not yet at the professional school. In general, he is pursuing what we call a liberal education. "Pursuing" is a large word and not altogether accurate. The student is taking a series of liberal courses provided by the college. What he is more often pursuing is an experience which is called "college life." This experience is made up of fraternities, sororities, athletics, clubs, politics, dates and activities of other kinds. This is preparation for life after college and is the realistic counterpart to the idealistic and theoretical studies of the curriculum.

A point I wish to emphasize is this: the students have a life and a world of their own, an important world to them, and when they meet us in the classroom they are meeting a person who is not usually a representative of what they will become in the future. We are professionals: they are amateurs in learning—taking the courses we offer, taking them cheerfully, lackadaisically, sullenly it may occasionally be, sometimes skeptically, dutifully, politely, reluctantly, but always eager to know their grades. The student knows that in our competitive society the grades he makes in his college courses are significant for his future and will determine whether he gets into law school or medical school, or what job he shall get when he graduates.

Now I do not wish to underrate the present-day college student. He is frequently a lively person with an enquiring mind, fresh in his ideas, bold in his thinking and more interesting often than the professionally committed graduate student. He is likely to be an important person in the future of our country. He is not our kind, perhaps, but we owe him our care and attention. We owe him an education, so that our country may be better cared for.

There is likely to be another group among the students which is incipiently our kind. They have already made up their minds to be teachers. They like us and our way of life. They prefer our company to that of their fellow students, and they are inclined to shy away from the usual college life. They are nice, helpful people and a pleasure to have in class. Some of us like disciples and protégés. It is a real temptation for us to think too well of these students. Or rather, it is a temptation to us not to think well enough of those independent, non-academic students whose intelligence and interest as amateurs of learning is often as great as the ablest of our disciples. I remember an incident in World War II when the colleges were populated by soldiers and our teachers were given the task of instructing young men whose minds were preoccupied with other things. To one division of twenty men I assigned as a teacher one of the most distinguished historians of the country. At the end of the term he failed eighteen of the twenty, and wrote on the bottom of his grade report: "I see no future historians in this group." Well I saw no future for him as a teacher of soldiers, and cheerfully returned him to the graduate school. His was a curious distortion of values in a parlous time.

There we are then. Our professional responsibilities have many dimensions. They are to keep ourselves up-to-date in our subject; to advance knowledge in our field; if possible to enrich our personalities and enhance our usefulness; to be models of health, balance and intellectual liveliness—in short to make ourselves worthy of the title of teacher and scholar. On the other side we must give our students a large view of life, a "vision of greatness" as Whitehead calls it—train his mind and shake him gently loose from provincial and preconceived ideas that he has not inspected. When I first left home for college one of my old schoolmasters came down to the railroad station to see me off. As the train left he said to me: "Good-bye, my boy, don't get any new ideas now." I submit that it is a prime professional responsibility of ours to get new good ideas for ourselves and to pass them along to our students.

The College Campus as Community

KENNETH I. BROWN

*In celebration of a sense of common purpose—
which is, however, not to be confused
with uniformity of purpose*

Hollywood shows signs of recovering from a predisposition to see the American college campus only as an area of triviality and an invitation to rah-rah living. Our government in Washington still holds the campus as an adjunct of our national defense. The general public of mothers and fathers too often sees it as a waiting room for a socially acceptable marriage or a successful business or professional career. And the offspring of that parent-generation are mixed in their feelings—some accepting the campus as a local habitation for the years of late adolescence and a painful period of maturing decisions, some accepting it hungrily for its gifts of human friendships, and some cherishing it for the opportunities of exploring conversation and exciting, authentic learning.

Fortunate those who find the American college campus a welcome invitation to intellectual pilgrimage, where scholarship is esteemed and new learning sought by older and younger alike! Unfortunate, however, those who fail to receive the invitation or, receiving it, reject it as unwelcome. But, where the invitation to intellectual pilgrimage is received and accepted, and the pilgrimage brings the pilgrim his intellectual returns, you will find the campus fulfilling the ideal of community.

I suggest three characteristics of that campus community.

1. *The Celebration of Common Purpose*

When the wandering scholars of the Middle Ages gathered about them students who came to listen, to questions, to discuss, history saw the beginning of the modern academic community. The spirit of the learning-groups of classical days was reborn. In the experience of a common

Note: This article is taken from a chapter in a forthcoming book *The American Campus Scene*.

search for understanding there was unity. The scholars themselves were a community of intellectual enquiry, and the citizens of that community knew themselves within "the fabric of belonging."

Campus Community is more than a phrase: it can be a place, it can be an experience, and it can indeed become an ideal.

No one will doubt that on any American college campus there are many communities. The pity is not that communities are wanting, but rather that they so often lack the coalescing loyalty that might conceivably bind them together into a single campus community.

Within the faculty there are situations where the department chairman changes his tone as he goes down the receiving line to address his colleagues who, lower in rank, may be the associate professor (whom he counts as a near equal), or the assistant professor (for whom he has a distinct respect), or the instructor (whom he addresses as one might a chore boy). Or take the hierarchy of departments, whereby the scientists feel themselves to be sitting on top of the pile and look with disdain upon their colleagues in the social studies, who in turn look with disdain upon those in the humanities, who in turn look with disdain upon those in the fine arts; and all join together to commiserate with unhappy superiority those in the department of education. The only thing on which the total group can unite in any sense of campus community is the common disdain with which they may conceivably look upon the departments of secretarial courses or the department of agriculture, if such departments are present. It was with eyes seeing this kind of misbegotten community that Stringfellow Barr described the academic community as a jungle wherein Professor Schneider saw his colleagues and their wives with the faces of animals.

When some future historian comes to analyze the contemporary American educational scene with its cherished social distinctions, he may very well see fit to refer to the now outlawed Hindu caste system and see resemblances which we, as good Americans, overlook.

Or take if you will the communities embodied within the student body. There one sees the communities of fraternities and sororities. I suppose that one of the major arguments against the fraternity system is its unresolved conflict of loyalty between the fraternity and the college. Or take the struggling of communities within dormitories, where the distinctions are borne not of friendly rivalry but rather of insidious social discrimination. Or the communities in our Ivy League colleges, where men of the prestige preparatory schools gather in cliques.

I review with embarrassment my own years of graduate work at Harvard University, where I was quite persuaded that the department of English was the only significant department. I never felt myself as fully a member of the Harvard Graduate School as I did a member of the English department of Harvard University. I made no attempt whatever to visit classes of some of the distinguished scholars in other fields; in fact, I fear I did not even know their names. And the embarrassment which I now feel is that my early ignorance was so complete that I saw no reason for embarrassment.

The experience of campus community is a unifying experience which draws together the smaller and sometimes conflicting groups within the total institution—binds them together in a celebration of their common purpose. What one has then is not a confederation of competing communities, but rather a recognition of the worthy ideal of campus community.

William Clyde DeVane, Dean of Yale College, in his Davis Washington Mitchell Lectures, *The American University in the 20th Century*, has said: "To be genuinely effective, a university must be a community and have a corporate spirit."

For decades American education contented itself with Mark Hopkins' symbol of the student and teacher poised on the academic log. At the heart of the educational process is the act of learning; the act can happily be performed in privacy, as many will readily testify. But the genius of the college has ever been the presence of a second person on the two-passenger log, to serve as intellectual guide and encouraging mentor. Since the days of Mr. Hopkins, however, the American college has taken new responsibilities unto itself for the welfare of the matriculated student. As President Pusey has analyzed the university, "Its essential function is less the applying of knowledge than the meeting of the desire men have for knowing, helping them in this way to deeper experience of the fullness of life . . . our time calls for knowledge . . . (and) above all for increased ability to live constructively with others without sacrifice of value or loss of individuality." These are virtues which are acquired not primarily by log-sitting but rather within the tensions of community living.

That is why the campus community as an ideal has become a new concept of education, a new symbol, offering the training of the mind as inseparable from the development of the complete and mature individual. This does not mean that the intellectual effort becomes secondary

to the athletic field, or social adjustment, or the modern dance. Intellectual effort remains primary, but at the same time it is not separate or even separable from those life-experiences upon which the intellectual effort must play and within which the intellectual effort must be expressed.

The new educational symbol of campus community must suggest joint enterprise, the common concern for the many experiences of total human personality. It must name learning as foremost in the educational activity but not in monopoly. As one of the major characteristics of campus community the symbol must suggest the celebration of common purpose. Such celebration becomes sheer hypocrisy unless there be continuing search to clarify the purpose of the institution so proudly proclaimed in official publications. That purpose is not to be expressed in such easy phrases as "search for truth" or "General Education" or "development of personality", potentially profound though these phrases may be. We have lulled ourselves into a dangerous complacency by our uninterpreted phrases and our undigested generalities.

The celebration of common purpose must be a common celebration. Too often self-studies are made by administrators alone or by faculty alone. The best studies are made by representatives of the total campus community. Jointly all of the groups represented share their best understanding for the good of the whole.

I am reminded of one institution that tries each year to bring together at a college dinner or a college vesper service all of the citizens of that campus community—faculty and students, administration and staff, workers of the mind and workers of the hand. And by that service there is rendered thanks to all for their contributions to the corporate life. Inasmuch as it aspires to be a Christian college, the recognition of community can be an arrow pointing to the life of the spirit.

There is something about collegiate sophistication which repudiates repetition. Perhaps it is the theory that the scholar, having heard once or read once, knows and remembers a lifetime. If the purpose of the institution is set forth on the introductory pages of the catalogue, why should faculty be reminded or students be forced to call it to mind? I wonder.

For the past decade I have been sitting on the edge of a great industry, wholly without responsibility but with the rare opportunity to learn. And one of the things I have learned is the importance of repetition. For that particular industry, day by day and week by week, calls to the attention of its employees the annual goal of "five million tons of animal chow." It is interpreted and re-interpreted in many ways, presented and

re-presented in a variety of forms. Perhaps one tires of it, but one does not forget. Perhaps one wishes that the repetition were less frequent, but I suspect that there are many, many times when in a moment of aloofness or decreased energy the slogans of that goal return as reminders.

I think also of a strong Negro college which took for its goal "the best-trained faculty possible". I chanced to be at that college one year for their commencement faculty dinner. Although it was held in the basement dining room of one of the dormitories, and none of us would have used superlatives to describe the surroundings, the group came in tuxedo and formal dress. The spirit was gay. The fellowship of the evening was directed primarily in recognition of one of their members who had recently achieved his Ph.D. Their appreciation was given likewise to those of their group who, since the last commencement, had had a summer of study, or had been able to secure the master's degree, or during the year had engaged in serious programs of reading. It was a campus community in celebration of common purpose.

"We" is the proper pronoun for the academic community in spite of the fact it is not the pronoun most commonly heard on the college campus. The academic community's healing ministry of reconciliation and good will is the means whereby the third personal pronoun of indifference and hostility gives way to the first personal pronoun of co-operative good will.

2. Within Unity, Divergence

However—and the conjunction is very important within the celebration of common purpose there must be place for divergence. Not unity, but divergence within unity . . . the place for the off-beat!

The campus community which seeks for a single point of view, a solitary concept of truth, a like-mindedness which is complete in its likeness, is dangerously at variance with the spirit of creative education. Education is strengthened by the celebration of common purpose; but still more, education demands that community shall not be purchased at the exorbitant price of the censoring of disagreement or the sacrifice of the individual. That is why the campus community must ever recognize the ultimate importance of the individual.

There are ways in which man *is* an island, in spite of Brother Donne. Man is first and foremost the individual. That is the heart of the Chris-

tian assumption about man: in the presence of his God, man stands alone. It is as a single, solitary man that he holds out his hands to accept the grace of the Father.

In *Doctor Zhivago* Pasternak writes of Zhivago and Gordon coming together after their war experiences to talk late into the night. Gordon is speaking to Zhivago: "When the Gospel says that in the Kingdom of God there are neither Jews nor Gentiles, does it merely mean that all are equal in the sight of God? No—the Gospel wasn't needed for that—the Greek philosophers, the Roman moralists, and the Hebrew prophets had known this long before. But it said: In that new way of living and new form of society, which is born of the heart, and which is called the Kingdom of Heaven, there are no nations, there are only individuals.

"You said that facts are meaningless, unless meanings are put into them. Well, Christianity, the mystery of the individual, is precisely what must be put into the facts to make them meaningful."

As a single individual, man desperately hungers for the bonds of humanity; he can grow best only in his relations with his fellow men. Within the bonds of community he can achieve the fulfillment of his spirit, both in his act of giving and of receiving. But initially, and finally, he is the individual, the one-man.

To remember Emerson's words "Whoso would be a man must be a nonconformist" is to underscore the importance of the kind of unity which can include disagreement and divergence. Community is not community when it is synonymous with agreement.

Even as there is a variety of responsibilities within the community (for to some it is given to teach, to some to administer, to some to keep records, and to some to stoke furnaces and cut grass), so must there be always the genuine and authentic possibility of a variety of judgment. Divergence within unity can be a campus experience, welcomed and supported. It is the experience of belonging, but belonging within the believer's own pattern of belonging.

The unity of divergence must come to include the divergence of opinion, of judgment and of convictions. It must include the right to set forth those judgments and to share those convictions. The language of community is not monologue: the language of community is dialogue with full freedom.

Education is not education if the student is not prepared to encounter differing points of view. That religious faith is weak indeed which must be protected from confrontation with a religious faith of a different

color. One of the most serious hazards of the small Christian college of liberal arts today, as I see it, is the desire for homogeneity.

A campus community, which is in any substantial sense a community, should become one in which controversy can be profoundly developed. Tolerance is not a major virtue unless it extends to the deeper levels of controversy where we seek the bases of difference as well as the bases of agreement.

3. *The Experience of Acceptance*

If the campus community can achieve in reasonable measure the celebration of common purpose and unity with divergence, then will come the acceptance which is the spirit of fellowship. The teacher will accept the student as an individual with both strength and weakness and the student will accept the teacher, not as the "answer man" but as a companion in learning, who by years of experience is blazing the trail ahead.

Frank Jennings, the executive director of the Library Club of America, wrote an editorial on "Most Dangerous Profession" for the *Saturday Review*. Without reference to the word *community*, Mr. Jennings reported: "Pupil and teacher begin their relationship by studying and learning *each other*. They learn by their common experience to value and to use each other's words and acts and ideas. A group of human beings so learning is closest to Eden we can ever be."

The act of acceptance will level the walls of partition, so common within the college, making them no longer barriers of antagonism between campus groups but rather a demarcation of responsibilities. Within the campus community, responsibilities differ; but within the campus community these differences are accepted.

The present tendency to substitute "campus government" for "student government" points in the direction of community. There are certain functions which the students rightly hold in their hands, such as the assignment of their own student activity fees; but the total college prospers if there can be a campus council accepting the purview for the whole campus, with representation of all campus groups—students, faculty, administration.

The joint faculty-student committees which struggle with questions of policy on such subjects as admissions, curricular studies, athletics, campus cultural life, etc., are witness to the functioning of genuine campus community.

May I share a very great delight which I had during my years of col-

lege administration, which came through a small council which met with me irregularly but usually on a monthly basis. It included two or three faculty members and about a dozen students, some selected by representative groups, some by invitation for their campus leadership. The accepted assumptions of the group were two: there was nothing in the entire life of the college that we were not free to question and explore and criticize; and, second, the council was totally without authority. We could, however, agree to refer our recommendations to the appropriate group—administration, faculty or student committees. There were times when the students asked for information which being confidential had to be withheld. There may have been times, although I do not recall them, when the students chose not to report on certain investigations that their own committees were making.

Frequently the students' questions, frankly answered, slaughtered silly and sometimes pernicious rumors which strew a campus like waste paper. Frequently the faculty members and I gained much from the frank, leisurely expression of student minds on subjects of college policy, with which we were struggling. Most pleasant was the awareness of a common loyalty to the institution and even greater to the principles of higher education for which the institution stood. We were not bound by our campus divisions. We were one in the opportunity of seeing a total campus scene, with its strength and its weakness, its present and its future. In a degree that was unique we knew the experience of acceptance. We gathered to celebrate a common purpose, although we would never have used the phrase. We welcomed divergence within our unity. And in our experience of community we found acceptance.

There is a story, which comes out of old Iran, which has its appropriateness.¹ It is a story of two small cities which lay not more than a day's travel from one another. Being rivals, the citizens of each bragged that theirs was the finer city. Presently the ruler of one of the cities caused a building to be erected in its center and set a guard about the building to prevent the citizens of the other city from entering it. The citizens of the city itself were permitted free access to the building and to its carefully guarded secret contents. In a little while it became evident that the citizens of that city were truly forging ahead. They began to beautify their city with brave, broad streets and gracious shade-trees; the men and women grew more industrious; the litigation in the courts fell off. It actually became the finer city of the two.

The citizens of the other city were beside themselves to know what

the building contained that served as a source of new power. Was it some magic object serving as a talisman for the entire city? Was it a hoard of gold or jewels from which the people replenish their own depleted purses and so were able to attack life more vigorously?

Finally one man from the other city in disguise made his way into the interior of the building. Imagine his amazement to discover that in its secret center there was simply a lovely model of the city itself, done perhaps in ivory, with such improvements shown as were already taking place in the actual city. The artificer had wrought so skillfully that the Lilliputian people on the streets seemed almost alive as they were depicted going about their work. Moreover, the model was designed so that it itself could be improved. Over it all was a plaque on which were written the Arabic words: "I cannot remake our city thus; not one of you can remake our city thus; but all of us together can so remake our city."

The fable is applicable to the campus community. The story suggests the acceptance of celebration of a common purpose. It suggests further the acceptance of the unity of divergence. And it suggests further that most important item of fellowship, the willingness of man to accept man without regard to differences of age, or learning, or points of view—an acceptance of a man on the basis of his essential humanity, his creatureliness in the eyes of God.

When a college has achieved this, it has achieved campus community.

1. For the story I am indebted to my friend, Dr. Douglas Horton.

National Conference on Undergraduate Study Abroad

STEPHEN A. FREEMAN

*The conferees would probably agree that of
all their conclusions none is more important
than this: look before you leap the ocean,
and having looked, leap carefully*

It is manifestly impossible for one man to summarize in fifteen minutes all that 450 people have said in a full day of intensive discussion: the plans that have been described, the questions raised, the solutions proposed, the suggestions given. It is also evident that the immense variety and the imaginative differences among the more than eighty foreign study programs in operation this year make generalization highly dangerous. Yet I cannot go into details. I have been asked to state the achievements of this conference, the conclusions which you have reached. The achievement of the conference is in a word the opportunity for the four sponsoring organizations to make statements which will have your authority behind them. I have been asked to give my own feeling as to these statements. I do not expect that everyone will agree with all that I shall say. This conference has been characterized, as it should be, by many divergent opinions and by healthy disagreements on policy and implementation. I shall try to present the consensus where I think it exists.

I hope that you will recognize many phrases quoted from the discussions, reports, addresses and also from the printed material which has formed the background of this conference. May I also beg the privilege of speaking very frankly and unequivocally? This conference has achieved its objective only in so far as it has laid down positive guidelines, and leveled clear constructive criticism at what it feels to be unwise policies, dangerous situations and even perhaps shoddy programs. This

Note: This summation of the proceedings of the conference, held in Chicago, Illinois, 7-8 October 1960, was given at the closing session.

may well hurt in some quarters, but we must at all costs prevent the present disorganized scramble to send students abroad from turning into an educational scandal.

We may therefore begin with President Gettell's axioms of last evening. We all agree that international education for the American undergraduate is not only a well-intentioned idea, but that it can be a good thing if wisely and properly executed. The conference has gone to the root of the matter in demanding first of all that each program clearly define its objectives. The first point of the conference achievements is the definition of the educational objective of every program.

There are several possible: general education—that is, the humanizing, broadening contact with a portion of the world scene; or secondly, an intensive study of the language, literature and culture of a foreign country; or thirdly, specialized study in some particular aspect of the student's program, whether his major or some other field.

International understanding as generally interpreted is an institutional and a national objective rather than an objective of the individual student. Essentially, then, the objectives of an overseas study program are the same as those of the home institution. It is true that some students can attain some of these goals better for a period spent in a foreign study scene. I must point out, however, that it is impossible to do everything at the same time. One of the dangers of our programs is that they issue blurbs containing vague generalities covering the waterfront of everything that might be achieved in a foreign study program.

Many unworthy objectives have been mentioned at this conference. Some colleges start a program because they want to be in the swim—because other colleges are doing it. I even heard it stated as an objective that the program will make room for more students on the home campus. If ever there was an unworthy objective, what amounts to dumping our students on already overcrowded foreign universities is surely one.

We must remember that there is no value in going abroad to study if you can study better at home. In our American educational system, every institution has a right to create its own program just as it pleases, without regard for any other institution, but this conference goes on record, I believe, as demanding that the aims and objectives of each program be explicit—that they be stated exactly in terms of what the institution hopes to accomplish and what the student may hope to accomplish.

The second point deals with the question "how?" How are these aims and objectives to be arrived at? They require a clear, precise definition

of the program—the curriculum, the courses to be offered and the extra-curricular activities of the students. Most undergraduates going from the United States to foreign countries are not really *in* a foreign university at all. It is a gross misrepresentation to lead the student to believe that under an overseas study program he will be enrolled in a foreign university at the sophomore or junior level. In many foreign universities, the A.B. is required as the equivalent of the baccalaureate. Even if such American students are matriculated, they are not candidates for foreign degrees, certificates or diplomas. They are not sitting for the real foreign examinations. That means then that one of three possibilities takes place: either the students enrol in special courses organized by the host university for foreigners; or secondly, they may be enrolled in special courses organized by the American institution but taught by foreign professors employed by the American institution; or thirdly, they may be enrolled in programs taught by an exported American faculty—in other words, an overseas branch of an American institution.

It should also be made clear to the American student that foreign study is not as effective for courses in the physical sciences and the social sciences as in the humanities or in foreign languages and literatures. This is because laboratories are not available to undergraduates in foreign institutions as they are in American undergraduate colleges. The courses offered by the foreign university in economics, political science, psychology and the like are usually too specialized and too advanced to be within the ken of an American junior, unless he has already specialized more than usually in those fields. And most of all, in order to study those courses, a much better knowledge of the foreign language and technical vocabulary is required than the usual sophomore or junior possesses.

American students miss the introductory courses which they should take at their American college at the sophomore level; or they miss, if they go over in the junior year, the advanced courses which they should take in their major at home. It requires very skillful managing of the courses at home and full cooperation of the home faculty for a pre-law, pre-medical or pre-engineering student to take a year out. We must not expect to duplicate abroad the courses of the home college, nor even to present the equivalent. We must recognize that it is a different educational experience, and that the courses cannot be equated in terms of the American college.

The third point is cooperation—cooperation, first, among American colleges in order to avoid duplication of programs. There must be in the

future a much greater sharing of programs to avoid multiplicity, confusion, and duplication of effort. Highly important also is greater cooperation than now exists with foreign universities, to make sure that the program that we set up or hope to set up is welcome in the host university.

It has been pointed out that foreign tuition fees are low. This is because they are subsidized by the government—that is, by the taxpayers of the foreign country. Is it not true that we are profiteering when we keep the cost to an American student low simply because the foreign tuition fee is low compared to ours? There is also the matter of overcrowding. There is already a serious shortage of places in most European universities—especially in the capitals and in the big-name universities. We shall not be welcome to augment the flood that now seems to be preparing. The cost of living in foreign countries has been mentioned, and it is worth while to point out that the cost of living, say in France, can be kept very low if the student eats in the government-subsidized student restaurants; but he gets a very false impression of the cost of living for ordinary citizens, when part of every meal he eats is paid for by the government.

This matter of cooperation brings us to the fourth point: we must set up a clearing-house of information through which cooperation may be channeled. Such a clearing-house should include at least four aspects: (1) detailed information on programs which are available, and the fields of study which are available in foreign countries—in other words, a whole set of information about what can be studied by undergraduate Americans overseas; (2) the bases for cooperation between the American and the foreign university, as was suggested to this conference by Professor Courvoisier; (3) a coordinated approach to contacts with foreign universities rather than the scramble that Dr. Gould described in suggesting that it would be well for us to consider that one institution in this country concentrate upon one country, or on one university, through the aid of such a clearinghouse; (4) the evolution of standards by which these programs can be judged, a definition of quality without which a program must fail, and some sort of a code of ethics to govern the establishment of new programs. We need guidance on policy, and it cannot be provided by single institutions.

Point 5. We now come to the selection and preparation of students. This has been much discussed, and very valuably, in this conference. It is evident that the selection of students must be keyed to the program as

defined and published, and that the selection must be made early. I think it was generally agreed in our discussions that it is dangerous to send an entire class or to set up a compulsory program. The qualifications to profit by foreign study are not the same as the qualifications to enter as a freshman an undergraduate college in the United States. Foreign university students are a much more select group than our freshmen or sophomores. University students abroad are generally in the top five per cent intellectually of their age group, and they have a maturity and a background of classical education which is far greater than that of our students.

As for criteria of selection: high character, emotional maturity, stability, seriousness of purpose, eagerness to work, dependability for coping with the greater freedom and independence of a foreign campus—all these have been wisely mentioned. It has been pointed out that neither the BMOC nor the maverick are necessarily to be chosen. Professor Courvoisier has made a plea for the "extra," that is, the supplement of intelligence, the ability to adapt; for each student is a representative of American culture and should represent it adequately. These must be quality programs, and the quality of the program depends largely upon the quality of the student that we send.

Having screened our students carefully, we must prepare them for this experience through planned orientation. This we have fatally neglected. Much of the current orientation consists of desultory lectures on ship board. There should be a college course—more than mere travel tips—on all phases of the civilization and culture of the foreign country, keyed into an anthropological analysis of the culture of our own country. Then, on return, there must be a follow-up—a "post-preparation"—a seminar of some kind for the assimilation of the year's experience into the whole course of the student's undergraduate work. He must be given an opportunity to continue his comparative study and to use his experience effectively after he returns to this country—hopefully with benefit to the entire campus.

Point 6. Part of the necessary preparation is a knowledge of the relevant foreign language. We except, of course, English-speaking nations and countries, such as India and some African countries, where English is the common language of communication. But with these exceptions, a working mastery of the foreign language is a vital, indispensable possession of the student. He must have it in order to do any real study at a foreign university. Without it, any type of specialized work is impossible

for him, or even any real immersion in the culture of the foreign country or any understanding of the community.

It is perfectly possible for a student who knows no foreign language to live in a home in a foreign country and learn with difficulty after three weeks how to ask for the salt at table, but I see hardly any possibility of mature discussion of ideas until after six months of intensive language practice have passed. Without a working knowledge of the foreign language, the student will be isolated; his program must be based upon an island in the foreign culture; his courses will have to be taught in English. So he must spend six months on an intensive study of the language, with high motivation, of course, and no doubt making rapid progress. But would it not be better if he had the foreign language before he went, so that his time in the foreign country could be used to better purpose? By a working mastery, we mean the ability to *spea*k intelligently on adult topics. It cannot be acquired in six months. It needs a basis of at least three years in high school and two in college, taught by an audio-lingual method.

I might say parenthetically that in the English universities, the question is somewhat different. Oxford and Cambridge do not normally accept American undergraduates at all; and many of the other English universities will take an undergraduate only if he has already begun a strong specialization of from fifteen to eighteen hours in a particular field, so that he can read advanced material with a tutor. This is not possible for sophomores or usually even for juniors.

Finally, if an objective of the program is to learn the foreign language from scratch (as is the case with some programs), it should be so stated, and there should be no talk about studying in a foreign university, nor about international understanding, until after the language has been acquired.

Point 7. Cultural immersion is stated to be a major objective of all or most of the programs. May I say that total immersion—speaking untheologically—is possible only if the student (1) has a good speaking knowledge of the foreign language, (2) is fully enrolled in a foreign academic institution, (3) is living with a foreign family and sharing intimately in their life, and (4) has been fully briefed about the foreign culture before he goes. These are prime requisites for total immersion, but they are evidently very difficult to attain for large numbers. If, on the other hand, the institution defines its objective as sprinkling—partial

immersion—and honestly so states, it may be acceptable if the student knows what he is in for.

There are many dangers and difficulties in this business of immersion. Living with a family in a foreign country is difficult—in some countries almost impossible. Simply being in a foreign community guarantees nothing in the way of understanding. Personal contact may be repugnant to the student as well as to the person with whom he comes in contact. As Professor Saiyidain has said, the impressions of unprepared undergraduates may be not only extremely superficial but dangerous. It should be frankly stated that some programs, which send students without careful screening and without a good knowledge of the foreign language, and which create special programs of American study overseas, are definitely in the tour business. Many good results may be achieved by these programs, but they are cheating the customer if they talk of foreign study and international understanding.

Point 8. The question of timing has been much discussed in the conference. *When* is the foreign experience most valuable? No conclusion was reached. Freshmen and sophomores are probably the most impressionable and consequently may receive the greatest impact for general education. But we must remember that they cannot really enter a foreign university. At best an American branch program with some personal contact with the foreign culture is well worth while: at worst it may be a travel tour with academic overtones. The junior year seems to have gained the widest support, but it creates difficulties in the home college for the major program. Most colleges require the senior year in residence. All our foreign guests at this conference have urged us to let the experience come as late as possible. Many times we find that a student can have only one year of study abroad. In that case I believe with Professor Courvoisier that it may be best to postpone it until the graduate stage. Graduate students have better preparation; they are more mature; they are more nearly equal to their fellow-students in the foreign country.

Point 9. Credit toward the A.B. degree is a most important practical matter. It is evident, unfortunately, that most programs would collapse if full credit for the time spent abroad were not given. This does not necessarily mean a duplication of campus courses, but the work abroad should be equivalent in intellectual value at least. We must demand honest education. We must demand real effort and hard work equivalent to what we demand on campus, with final examinations or some other type

of final control. Too many of our programs depend too much on the "osmosis" which we hope will take place.

Careful and direct supervision by the American college which is sponsoring the program and granting the credit is the only effective way to accredit or evaluate. There is definitely a question as to how much real supervision can be given to a student when the college sends him on his own to a foreign country; or when a college sends many students to a dozen different countries. It is impossible for the American college to shift the responsibility to a foreign agent. Then there is the thorny question of what to do with a student who goes off on his own without sponsorship and even possibly without our permission. He is often the student who is impatient of discipline. No credits should be allowed until the results of his year have been rigorously examined by the home faculty in terms of solid academic achievement. We do not give credit toward a degree for "a maturing experience." If we did, we should give credit to students who flunk out.

Point 10. The choice of the director or leader of the group, and also of his staff, is naturally of major importance for the supervision of the group. The conference has listed a number of criteria. He must be familiar with the foreign university and with the foreign educational system. He must be fluent in the foreign language. He must be familiar with the culture and customs of the country. He must have a dynamic, decisive, understanding personality, and he should be adequately paid for a tough job. This is not a job to be handed around as a fringe benefit to members of the faculty as a sort of vacation, nor in an attempt to educate the home faculty to the benefits of a foreign program.

Point 11. These programs are too often open only to the wealthy, and this must not be the basis of selection. Many programs charge only the regular campus fee, sometimes with the cost of one-way transportation added. We have already spoken of the unfair use of low tuitions abroad. Scholarship committees are being forced, and rightly so, to re-examine policy on the holding of college scholarships during the year abroad. No general international understanding can result if programs are limited to the few who can afford to take part.

Point 12. The evaluation of results—for the student, for the institution and for the nation—depends on a great many complex factors. We need more research. We need research in the analysis of changing attitudes. It is not only the factual that we are interested in. But evaluation, however difficult, must be attempted better than it is now, and it must be

made as scientific as possible. We have yet many questions to answer. How long a stay abroad is necessary to achieve significant general educational values? What type of student profits most? What level is the best? How valuable are the branch American colleges overseas? What new dimensions can be added by overseas study programs to the American system of education?

This conference has not found all the answers nor achieved final formulation of all the desirable policies, but it has taken a long step forward in bringing basic information together and in clarifying the issues. The potentialities of this movement are enormous. The complex and divergent trends are both stimulating and disturbing. We must proceed in full cooperation, but with wisdom and caution.

A New Curriculum in Sociology for the Liberal Arts College

ROBERT A. DENTLER

*The too often heard complaint that sociology
"was the worst course I had in college"
understandably makes sociologists queasy.
The author prescribes an antidote*

There are, unfortunately, excellent liberal arts colleges in America today whose departments of sociology offer capable students only the dullest, least integrated hodge-podge of courses. College faculty sociologists—and I am thinking of independent colleges with student bodies between four and fifteen hundred strong, in contrast to colleges within universities, which face different problems—sometimes make a hobby of collecting anecdotes about alumni, faculty friends from other disciplines, and passing acquaintances, who inevitably open conversations with the remark: "Do you know, the worst course I had in college was Introduction to Sociology?"

The forces that breed dull and ill integrated college programs in sociology are too complicated to dissect. Contributing factors certainly include the swift changes characterizing the discipline; its internal divisions, particularly the warfare between humanists and positivists; and the nerve gas emitted all too frequently by creeping vocationalism—that terrible paradox through which state teachers colleges mature into liberal arts centers at the same time as older liberal colleges flirt with occupational and life-adjustment training. Undergraduate courses in penal corrections, community social work, and casework, as well as courses in marriage preparation, vital as they may be, have little relevance to the liberal arts tradition.

This little broadside is an effort toward reconstruction. It proposes an integrated curriculum that does justice to both humanist and positivist camps, to speculative theory and empiricism, and a policy for effective teaching from this base.¹ Perhaps it will stimulate the birth of a new de-

partment in some college that has not yet introduced a department of sociology and is thus unfettered by precedent. Perhaps it may stimulate a rebirth somewhere else.

The Curriculum

1. General Sociology

A composite view of ten critical, universal aspects of social behavior and the functioning of social systems: (1) cultural determinants of human development; (2) the family and the life cycle; (3) primary group relations; (4) conformity and deviance; (5) power and social influence; (6) social stratification and social class; (7) continuity and change; (8) population and human ecology; (9) creativity and the arts and sciences; (10) sacred and secular values. Statement of each problem first in humanistic or intellectual terms, followed by translation into a problem amenable to scientific research. Two lectures, one discussion and one *laboratory* period weekly. (Prerequisite for all other department courses.)

2. The Interpersonal Environment

Study of the influence of social factors upon individual behavior. The interpersonal environment viewed as composed of all persons with whom the individual has contact in a given situation. The shaping of personality in the family and other primary groups; small group relations and the frequency, attractiveness and content of interaction; social conflict and cooperation: presentation of self; the nature of roles and role conflict; conformity and deviance; para-social influences of the arts and mass media. Two lectures, one discussion and one *laboratory* period weekly.

3. Social Structure

Study of the macro-aspects of human social life: culture areas and their ethno-history; population dynamics; the web of community; preliterate versus modern national societies; functions of institutions; formal organization, stratification and occupational structure; social change. Three lecture and discussion sessions weekly.

4. The Interpersonal Environment: Advanced

Course treats topics covered in 2 above, but selectively and in scientific detail. Students will work individually, focusing on two from the following series of special problems: socialization and social growth; culture and personality; attitudes and values; small group interaction; role behavior; influence of mass

communications; informal organization. Three class sessions plus *laboratory* weekly. (Prerequisite: 2 or permission of instructor.)

5. *Social Structure: Advanced*

Course treats topics covered in 3 above, but selectively and in scientific detail. Students will work individually, focusing on two from the following series of problems: comparative social systems; population dynamics; human ecology; social stratification; institutions; formal organization; social change. Three class sessions plus *laboratory* weekly. (Prerequisite: 3 or permission of instructor.)

The five foregoing courses constitute a core program for lower level students and minors.

6. *Social Behavior*

Society and the individual; socialization, self and role theory; cultural determinants; normative conformity and deviance; the impact of formal and informal group structures on personality; the sociology of mental health; interpersonal conflict and cooperation; social influence. One lecture weekly, tutorial reading and laboratory. (Prerequisite: Sociology 4 or permission of the instructor.)

7. *Values and Attitudes*

Social-psychological sources of values and attitudes; relation between values and social behavior; historical change and the role of values; problems in the measurement of value systems and in opinion research; special aspects of political, religious and economic attitudes and their congruence and technological organization. One lecture weekly, tutorial reading and laboratory. (Prerequisite: Sociology 4 or permission of the instructor.)

8. *Population and Human Ecology*

Analysis of concepts basic to demography such as population growth, differentials in birth, fertility and death rates; economic and political determinants of demographic process; analysis of basic concepts of ecology such as succession, segregation, regions, gradients, with strong emphasis on scientific as opposed to social problem aspects of the field. One lecture weekly, tutorial reading and laboratory. (Prerequisite: Sociology 5 or permission of the instructor.)

9. *Social Aspects of Literature, Music and Art*

Social nature of the creative process; functions of art institutions in society; social origins of artists; the sociological evaluation of aesthetic productions;

cultural variation in the role of the arts; the problem of deviance and aesthetic creativity, genius and psychopathology.

10. Sociology of Science and Knowledge

Study of the social, historical and social-psychological determinants of knowledge; the special value orientation of science; social origins of the scientific method; cultural variation in styles of thinking and canons of evidence. One lecture weekly, tutorial reading and laboratory.

11. Urban and Rural Community

Analysis of urbanization; comparative study of rural versus urban communities; the socio-physical organization of communities; variation in community forms from society to society; effects of type of community on residents; community disorganization and reorganization; control and decision-making systems; social planning. One lecture weekly, tutorial reading and laboratory.

12. Seminar for Majors and Minors

Individual projects on selected topics: social class, formal organization; ethnic and race relations, other topics not specifically emphasized in advanced courses. One meeting weekly, tutorial reading and research project. (Prerequisite: 12 hours or 4 courses in Sociology.)

Notes on the Curriculum

A departmental major: Within the department, majors would be required to complete courses numbered 1, 2, 3, 4, and 5, as well as one course from each of the following groups: 6, 7, 9, 10, and 8, 11, 12. In other departments, majors would be required to complete two semesters in history, government, economics and psychology, and to complete the first course in college algebra with not less than a C grade.

A departmental minor: Required, courses 1, 2, 3, 4 and 5.

All courses are one semester. They are so organized that two instructors could handle them, as follows:

Instructor 1—Fall:	General Sociology 1
	Interpersonal Environment 2
	Social Behavior 6 (Rotate annually with Values 7)
	Social Aspects 9 (Rotate annually with Sociology 10)

- Instructor 2—Fall: Social Structure 3
 Population 8
 Urban and Rural 11
 Seminar 12
- Instructor 1—Spring: Interpersonal Environment 4
 General Sociology 1
 Seminar 12
- Instructor 2—Spring: Social Structure 5
 General Sociology 1 (Provision for two
 sections for Spring)
 Sociology 10

If three instructors were included on the full-time staff, the listing would be expanded to include fifteen rather than twelve courses, and more sections of courses 2 and 3 would be offered. This would be desirable only if the student body totalled between 900 and 1000 or more, or if departmental enrolments were much larger than they are in comparable institutions. Note that instructors teach four courses in the fall and three in the spring. This is to allow effective development of the laboratory and tutorial reading programs and special attention for majors and minors.

Comments on the Program

Sociology deserves a place in the curriculum of every liberal arts college. In many respects it transcends and can help to unify the special concerns of history, economics, political science and psychology. This can be accomplished without asserting pre-eminence and without violating the vocabularies of the other social sciences. In another sense, sociology treats events of critical importance in the contemporary world that are *not* considered at all sufficiently in other disciplines. There is no better avenue, for example, into the understanding of human conflict, race and minority-group relations, differences and similarities between peoples and cultures, and the nature of social change.

A *good* liberal arts curriculum in sociology should exist to integrate what the student learns in depth in other departments and to provide special insight into the enduring problems cited above. Existing college programs most often fail in terms of the integrating motif. The curriculum sketched out in this paper is designed to help the student integrate

what he learns in a variety of departments about human behavior. Each course is organized around recurrent themes of behavior, themes that are confronted in all of the humanities and social sciences, rather than around themes peculiar to specialists in sociology.

Each course directs attention to universal features of human behavior. Furthermore, courses 9 and 10 are especially designed to treat problems peculiar to the intellectual range of the liberal arts; to encourage the student of literature to locate literature in social space and to become self-conscious about its cultural-historical determinants and its social functions.

Sociology embraces many special fields that need *not* intrude upon the intellectual economy of the liberal arts college. Ironically, while sociology is capable of integrating features of the other social sciences, historically it has absorbed fragmented topics from other fields (for example, medical sociology, political sociology, educational sociology, social statistics, and so on). The danger sociology presents to the liberal arts college is, I believe, that of senseless proliferation. In proposing a curriculum organized around enduring themes, and in suggesting that a liberal arts department *should have no more than two or three faculty members* (assuming a student body between 500 and 1000), I hope to avoid the absurdity of the "additive curriculum." I have proposed just enough one-semester courses to provide a student major with credits sufficient to graduate and to exercise some selection among upper level courses.

Curricular layout is less problematic than pedagogy. Course titles and proposed content are insignificant against the question of how courses are to be taught. I have several firm convictions about the *best* way to teach sociology in a liberal arts setting. Some of these are reflected in the curriculum, but I wish to underscore some basic notions here:

- 1) Faculty members in sociology should have academic background in, or strong informal acquaintance with, the humanities or the physical sciences. The special obligation of the departmental faculty should be to speak the language of the student of the arts, literature and history, or the student of chemistry, physics or biology.

- 2) The special jargon of sociology should not be abandoned: it should be applied in limited doses. Most of the durable concepts can be covered in the first courses, though here as in all courses fidelity to plain English should be the strategy.

- 3) The main point contributed by the discipline should be that man, society and culture can be studied scientifically. The liberal arts faculty

in sociology should consist of men able to demonstrate this point empirically. Most of the courses I have proposed include *laboratory* sessions. No liberal arts department in the United States today presents sociology as a laboratory science, yet there is everywhere an increasing emphasis upon the method and techniques of social scientific research. The possibilities of a distinctive emphasis upon laboratory demonstrations and field research exercises have nowhere been exploited as they could be to fire the student's imagination and to break the damaging tedium of classroom lectures and textbook reading.

4) Sociologists ought to make use of what they know about the college classroom as a learning situation. We have demonstrated repeatedly that the lecture method is valuable *if* the lectures are brief and infrequent. Fifteen lectures a week produce a ritual tedium that militates against learning. In small classes, of course, lectures are broken up through natural discussion, which should be preserved. But any course in sociology should reflect what we know about the value of variety, innovation and freshness in classroom presentations. I have proposed a limit of two lectures weekly, and one lecture weekly in the advanced courses, as part of this approach.

5) Readings in sociology should extend well beyond the limits of the discipline. A scientific perspective toward social issues is impossible to achieve without broad general knowledge of history, biography, literature and current events. I would suggest a strategy to go something like this: the lectures would give a course narrative coherence, purpose and motivation; readings would be heavy and extensive, to give the student a broad general knowledge of the topics treated. Laboratory sessions, in contrast, would emphasize the *scientific* aspects of each topic, ranging from systematic theory to collecting data to answer a question, to assessing whether the data answer the question.

6) The faculty should emphasize those portions of the discipline that are most pertinent to the *intellectual* lives of students as adults. This policy would rule out a number of objectives common to sociology departments in many colleges today. For example, instructors should not teach as if *most* of the students will be going on to do graduate work in sociology. Nor should they teach with a view toward "adjusting" students to immediate life problems in college or in early marriage and early adulthood. Finally this policy would rule out emphasis upon the *career* aspects of sociology.

7) The department should offer major and minor specializations for

interested students, *some* of whom will want to go on to graduate school. It is simple enough to identify the professionally involved student, however, and to give him informal encouragement and responsibilities within the department and in courses, without modifying the general intellectual orientation recommended above.

If these policies were realized, how would the result differ from the "best" liberal arts programs in sociology being offered in other institutions today? I believe that my suggestions would lead to a departmental reputation for originality and scope. Its majors would know more about scientific sociological research, for instance, than their counterparts in other schools, without ever having taken narrow courses in research techniques, survey methods or social theory, as emphasis on laboratory learning would provide this intimate acquaintance. Within the college, the department would be regarded ultimately as a vital resource that amplified and enhanced rather than conflicted or overlapped with other special disciplines.

1. For a similar program in social science for freshmen, see Robert A. Dentler, "General Education in Social Science: A Small Liberal Arts College Program," *Journal of General Education*, XII No. 2 (April 1959), pp. 113-118.

Undergraduate Student Teaching Fellows

CARL KREIDER

A daring experiment whose evident success points to one way in which colleges might mitigate the effects of the impending teacher shortage

Faced with rising enrolments in courses in general education, Goshen College conducted a two-year experiment in the use of student teaching fellows as discussion leaders in two of these courses. Assisted by a substantial grant from the Lilly Endowment, Inc., of Indianapolis, an attempt was made to determine student reaction to, and the effectiveness of, a single large lecture section accompanied by small discussion groups, as compared with the conventional plan of multiple sections taught by regular faculty members. Furthermore, an attempt was made to evaluate the relative effectiveness of senior student teaching fellows and regular faculty members as discussion leaders. Dr. Paul Dressel, Director of Evaluation Services of Michigan State University, served as consultant in establishing the project and planning the evaluation procedures.

The two courses selected for the experiment were Introduction to Civilization, a freshman course in social science, and General Literature, a sophomore course in the humanities. Both were full-year, three-semester-hour courses. The enrolment in the required freshman course was approximately 240 students. Normally this course was taught in five sections of forty to fifty students by two faculty members. In the experimental program one faculty member gave lectures to the entire 240 students twice a week and on the third period twelve discussion sections of approximately twenty students each were organized. In the first year of the two-year experiment senior teaching fellows were used as discussion leaders; in the second year regular members of the faculty were used as discussion leaders. The experiment in the General Literature course was organized similarly; but regular faculty members were used the first year of the experiment, senior teaching fellows the second

year. In each case the faculty member giving the lectures also served as a discussion leader. Since he was joined by three senior students (or regular faculty members) there were a total of four discussion leaders for the twelve sections—three sections of twenty students for each discussion leader.

The teaching load for the two faculty members under the conventional system was five sections meeting three hours each week, or a total of fifteen hours per week. Both faculty members taught other courses to bring their teaching load to twelve hours each. Under the experimental plan the instructor who had taught three of these sections now gave two lectures each week before the entire group and conducted three of the discussion sections. His hours in class were thus reduced from nine to five. The time saved could be spent in better preparation of the lectures and in conducting a weekly seminar with the senior teaching fellows or faculty members to plan for the weekly discussion meetings.

The senior teaching fellows were paid \$1200 each for their services for the year. It was felt that a stipend of this size would enable the fellow to spend half of his time during the academic year in his work as teaching fellow. In fact, he was not permitted to enrol for more than nine semester hours of regular academic work each semester. To meet graduation requirements with this reduced load, the fellows attended summer school the summer before their senior year. The cost to the college of the senior teaching fellows was approximately the same as the cost of regular faculty members. Economy in the instructional budget was thus not one of the objectives of the experiment.

What are the conclusions which may be drawn from this experiment with respect to the relative values of the large-lecture, small-discussion-group plan and the conventional plan?

- 1) Student performance in class examinations given under the experimental plans compared favorably with those obtained in previous years under the conventional method of instruction.

- 2) The lecturers in both the Introduction to Civilization and the General Literature courses expressed the strong opinion that the quality of the lectures given before the large group of students was superior to the lectures repeated three times under the conventional plan. As one professor expressed it, "Mounting a platform to face a sizeable audience is an experience quite different from that of speaking to a group of forty to fifty students. The concept of exploiting every possible aspect of the 'lecture method' challenged me more than ever before. I suspect that we have yet to learn the full potential of a

classroom fully equipped with every conceivable helpful device, and lectures geared to the use of charts, maps, diagrams, pictures, tapes, records, specimens, demonstrations, exhibits, and reproductions of all kinds."

3) It was far easier to bring in outside specialists for occasional lectures, because these lectures could be scheduled at the regular hour of the lecture session. Under the conventional plan there would be no single hour which would be suitable for all students, and it would be impracticable to ask an outside specialist to repeat his lecture five times, for each section of the course.

4) There was a striking increase in the extent of student participation under the experimental plan. The less articulate student was more likely to participate in class discussion in groups of twenty than in the more conventional sections of forty to fifty.

5) The small discussion groups enabled discussion leaders to assign frequent written reports without causing an impossible load of paper grading. Under the conventional plan of teaching, the faculty member who taught three of the five sections had a total of 150 papers to grade every time he gave a written assignment. Under the experimental plan, no one discussion leader had more than sixty papers to grade. The result was that more written work was assigned under the experimental plan.

6) It was possible to use the first few minutes of a lecture hour occasionally for a short test on the reading assigned. One test sufficed for all of the students, whereas under the conventional method a different test was needed for each section. Even so, under the conventional plan comparison between sections was difficult because sections meeting later in the day were "prepared" for the quiz through reports from students in the earlier sections.

7) Originally it was planned to relate the discussion sections directly to the material discussed in the lectures. It was thought that since students would not raise questions in a lecture group of 240 students they should be able to "hold" their questions until they could be asked in the informal atmosphere of the small discussion group. However, since the discussion section met a day or in some cases two days after the lecture, the urgency of the questions had vanished. A number of different devices were used to meet this problem but none of them proved to be successful. Instead, it was found that greatest success was achieved when the discussion sections were devoted to problems related to the lectures but not discussed in the lectures at all. In particular, in the social science course, discussions comparing current events with previous events in history proved to be highly stimulating.

What are the conclusions which may be drawn from this experiment with respect to the relative values of the use of senior student teaching fellows and regular faculty members as discussion leaders?

1) There is no conclusive evidence that student discussion leaders were

either more or less effective than faculty discussion leaders. Grades earned by students in student-led sections were not significantly different from grades earned in faculty-led sections. At registration time in the second semester, some students expressed a preference for faculty-led discussion sections. However, when faculty discussion leaders were used for all discussion sections, some students expressed a preference for those sections led by the faculty member who also gave the lectures. It is possible that the preference stemmed in each case from the (mistaken) assumption that being in a discussion section led by the lecturer would lead to a better grade in the course. In any event, there was evident an excellent rapport between students and student discussion leaders.

2) Faculty members who served as lecturers expressed deep appreciation for the contribution of the student discussion leaders. They felt that the enthusiasm which the senior teaching fellows brought to their task added life to the entire course. For the teaching fellow the assignment to serve as discussion leader was regarded as a splendid opportunity and challenge. For the faculty discussion leader the assignment was just another one of his several duties as a faculty member.

3) Students reported that they felt freer to talk with senior teaching fellows than with the faculty discussion leaders. The fact that the student teaching fellows lived in dormitories on campus undoubtedly contributed to this. There was, however, no way to determine whether the quality of the discussion between students and senior teaching fellows was significantly different from the quality of the discussion with faculty members.

4) As was noted above, student teaching fellows were responsible for grading the papers written by members of their discussion sections. They also participated in the grading of all examinations, including the final examination. It was feared at the outset that students would not be willing to accept the evaluations made by senior teaching fellows. Partially to offset this possibility, representative replies by students to essay questions in a test early in the semester were mimeographed for each member of the class. Members of the class were asked to evaluate them and assign a letter grade. When the freshmen students saw that there was an amazing degree of uniformity in their own evaluation of their classmates' responses they were willing to concede that senior teaching fellows were also capable of making valid evaluations. Furthermore, student discussion leaders referred problems on border-line blue books to the lecturer for final determination of grades.

5) The experience of serving as senior teaching fellow has served to stimulate interest in teaching as a career. All but one of the fellows entered graduate school the year following their graduation. One accepted a position as a secondary school teacher the year following his graduation and he plans to take graduate work leading to college teaching in the future.

6) It was recognized at the outset that discussion sections would be best integrated with the course as a whole if the discussion leaders attended the lecture meetings of the course. Student discussion leaders attended these lectures more willingly than faculty discussion leaders, even in the two years of this initial experiment. If the same faculty members were used as discussion leaders in successive years, it would undoubtedly become progressively more difficult to get them to attend the lectures. This problem would obviously not arise with student teaching fellows, since a new group would be used each year.

Because of the generally satisfactory experience with the use of senior teaching fellows as discussion leaders, it has been decided to continue to offer the freshman social science course in this way in future years in which a satisfactory number of qualified fellows is available.

The Future of the Protestant College

EARL J. McGRATH

A warning that in the absence of a rededication to liberal education within the Christian tradition, the church-related college, as such, is likely to become as nearly extinct as the whooping crane

Church-related colleges will determine their own future position in American higher education by the resoluteness with which they reaffirm their religious dedication and re-establish their collegiate character. This statement may appear to be a truism. Yet during recent decades it is a proposition which has animated the policies and the practices of fewer and fewer institutions. Through deliberate action some colleges broke their religious links. Others permitted secular forces gradually to wear them away.

Moreover, while giving up their religious birthright, many also surrendered their educational heritage. They ceased to be true colleges of liberal arts. They undertook functions of graduate, professional, vocational and even trade schools. These new works weakened, if they did not nullify, the colleges' traditional purpose of acquainting young people with the cultural traditions of their society and cultivating the intellectual skills of the tutored mind.

Since the nation will soon need every available classroom space, church-related colleges will unquestionably continue to exist in some form. Unless they reaffirm their religious and collegiate purposes, however, sheer economic competition will drive some to tax support. Others will decline to third- or fourth-rate privately-supported institutions. All but those who view these institutions with a deceiving sentimentalism and nostalgia must conclude that in the absence of a rededication to undergraduate liberal education within the Christian tradition, the Protestant college *as such* is as near extinction as the whooping crane.

Note: This is an address delivered at the annual meeting of the Council of Protestant Colleges and Universities at Denver, Colorado, 10 January 1961.

These colleges do, to be sure, continue to serve hundreds of thousands of American youth. The Education Directory of the United States Office of Education for 1959-60 shows that during the preceding year 289 Protestant colleges enrolled 224,214 students, and 171 Catholic colleges enrolled 139,894. Thirteen Protestant and 23 Catholic universities add 62, 264 and 127,431 enrolments respectively. The grand total of 553,813 constitutes no inconsiderable proportion of the nation's college and university students. Moreover, many of these institutions today maintain superior educational standards, attract students of top intellectual ability and send out from their classrooms each year hosts of graduates who become leaders, not only in their churches, but also in their vocations and their communities. In their 1952 report entitled *Origins of American Scientists*,¹ Knapp and Goodrich provided an example of the social contribution of the liberal arts colleges. Among other things, they concluded:

We found the most productive class of institutions to be small liberal arts colleges with a strong commitment to general education, whereas universities, even after the most charitable adjustments had been made, were seen to be less productive.

Studies of leadership in other fields would doubtless show that in terms of their enrolments the colleges have as a group produced a disproportionately large number of eminent persons. In the aggregate, however, the relative position of these institutions in the entire enterprise of higher education has been falling.

The responsibility for the declining position of the church-related college can by no means be placed solely on themselves. The secularization of American life generally, the demoralizing effect of the depression years on tuition-charging institutions, the rise of industry and commerce with the accompanying demand for technical rather than general education, the steady expansion of state-supported institutions, the spectacular spread of public junior colleges, the growing hegemony of graduate and professional schools in the commonwealth of learning, the American compulsion to be associated with anything big, and other economic, social and psychological factors have all played their part in the eclipse of the denominational college. Against these forces the colleges have found it increasingly difficult to contend. Hence, in spite of their best efforts to preserve their own integrity, forces over which they had little or no control have changed their essential character.

But these institutions have not uniformly, nor to the fullest extent, made their best efforts to maintain their distinctiveness. Many have allowed considerations of expediency to attenuate if not dissolve their church-relatedness. Years ago some gave up their ecclesiastical controls in order to come under the terms of the Carnegie retirement system. Under the harsh impact of the great depression, in the hope of increasing enrolments and consequently raising more revenue, they weakened their religious traditions further in order to attract students of widely varying, or of no, religious convictions. Some, under the influence of a positivistic philosophy and the application of scientific method to the whole range of human experience, permitted relativism and an easy adaptability to events to determine institutional objectives, faculty qualifications and student behavior.

Recently, the Reverend Eugene C. Blake observed that:

Our culture becomes increasingly secular, our civilization becomes increasingly decadent, and our world leadership becomes increasingly confused precisely because their Christian foundations are undermined and eroded. And our divided churches, all more and more sectarian in fact, are all therefore less and less Christian in influence.

What Dr. Blake says of the churches holds *a fortiori* for their institutions of higher education. Many church-related colleges have allowed their vision of their special purposes to become obscured by extraneous considerations. Like some of their nondenominational sister institutions, they have allowed the control of their development to be usurped by educational and other agencies with different ends. Until these colleges clearly re-establish their peculiar mission they will have no *unique* service to perform. In the intensifying competition, without a *unique* service, they will not be able to survive as church-related liberal arts colleges.

But fortunately institutions, like individuals, are not wholly subject to the external forces that play upon them. Those interested in preserving the church-related colleges generally accept the Christian view of the freedom of the individual within limits to determine his own destiny. By their own vision of what they can be, and by their firm resolve to shape their own fate, these institutions can now gain a large measure of independence of the forces which have been adversely affecting them.

Any institution which now wishes to escape the bondage of materialism, secularism or philosophical eclecticism will now be able to do so. No one need any longer cite statistics to prove that soon there will be

more than enough students to go around. Hence institutions will be free economically to establish their own unique purposes and to select their students accordingly—if they wish—in terms of religious objectives. And under our political practices, the states have recognized the rights of individuals or groups to found educational institutions with a wide variety of purposes, including those expressly dedicated to the advancement of a particular religious denomination. Hence the economic and legal basis for the reaffirmation of the purposes of Christian higher education now exist.

Moreover, the psychological time is ripe. Many parents, and their children as well, today seek a higher education founded upon a Christian interpretation of life. They earnestly desire the security and the emotional calm provided by the acceptance of a relatively stable system of beliefs. They search for moral values based on something more inclusive than a narrow positivistic conception of the world and of life, or the moral relativism dictated by an instrumentalist philosophy of emergent truth.

Though impressed with the practical benefits of research, and even though dedicated to the support of the scientific enterprise, many find science devoid of any answers concerning the ultimate meaning of existence and destitute of even a factual basis for the value-decisions which all must daily make. On the contrary, they embrace the religious interpretation of life of their fathers as a meaningful and intellectually acceptable conception of human existence in this bafflingly complex universe. Colleges grounded in Christian theology will find no difficulty in attracting students. If it ever existed, the time has passed when they have to sell their educational souls for a mess of materialistic pottage.

A reaffirmation of an institution's religious affiliation and the consequent shaping of its entire life in accordance with its declared religious purpose will give new meaning and clearer features to its program. Such actions may in fact be followed by material advantages. Some religiously motivated prospective benefactors, whose philanthropies may now be restrained by their inability to see much difference between life on a campus supported from the public purse and another sustained by private gifts, may feel assured that their money would be used for the ends they cherish. Clearly, church bodies could make a stronger appeal among their members for the financial support of the colleges serving the sons and daughters of communicants.

The moment in history has arrived when the church-related college

must reaffirm its original commitment to Christian education within the framework of the liberal arts tradition if it wishes to survive. Time will not wait much longer for this decisive action. Professor Brauer described the situation well when he said that the point had not yet

been reached where the Christian college no longer can play a distinctive and creative role in American higher education. It is dangerously close to the point of no return but has not yet reached it. The contemporary situation, like most historical situations, provides opportunities to move in either direction. The next quarter century might well determine whether the Christian college can or should continue to exist in American higher education.³

The re-establishment and the clear reaffirmation of religiously related objectives will be complicated by theoretical issues and practical problems. The bearing of theological doctrines on educational philosophy is involved. Complex relationships between revealed and derived knowledge interpose themselves. Questions immediately arise concerning the freedom of the teacher to teach as his conscience directs and the student to learn as his intelligence and personal preference dictate. The position in the faculty of those whose religious ideas and loyalties, or lack of them, may be at variance with a patron church body must be considered. Matters related to student life, such as chapel attendance and Bible study, will also require thoughtful consideration.

Though these problems cannot be minimized, it seems to me that they have been greatly magnified by institutional attempts to be all things to all men. Hence the whole college experience has come to lack a central unifying philosophy. The Christian college now has an opportunity to show how order can be restored to the present chaos in higher education by building its program on an explicit philosophy. Professor Brauer makes this point forcefully in his penetrating article, "The Christian College and American Higher Education," when he says:

It seems to me that the Christian college has a positive contribution to make at this point. It seeks to provide a unifying point of view for its educational program through the Christian faith. This can be attempted in a variety of ways depending upon the interpretation of Christian faith; however all these interpretations will build on certain common insights of the faith.

The Christian college should stand unashamedly for the belief that life involves commitment and that such commitment is to a particular point of view that seeks to make life meaningful and significant. At this point the Christian college is in the midstream of current educational discussions concerning the

rule of presuppositions in so-called objective thought. To be sure this will not in itself provide a hierarchy of disciplines each inter-related through a consistent unifying principle. Nor will it necessarily commend itself to all educators as the answer to the terribly complex problem of the fragmentation of knowledge.

What it will do is provide the Christian college with a point of departure to seek out the inter-relationship between disciplines in this complicated modern world.³

Such a declaration of the principles upon which the program of a given college rests will not only provide a mechanism for organizing the entire life of the academic community. It will also assist prospective students and faculty members in deciding whether they wish to participate in such an educational program. Once the philosophy of the institution and its practices have been clearly set forth, students are free to choose, or not to choose, that particular type of higher education. Prospective teachers can likewise decide whether or not they can accommodate their philosophic convictions to the body of religious principles which governs a particular academic community.

The acceptance of such a body of principles does, to be sure, involve the danger of confining both teacher and student within a closed intellectual system. Institutions of higher education worthy of the name, including those with clearly stated denominational purposes, will not only permit but encourage the examination of ideas and doctrines inconsistent with their own. They will recognize the principle that the unexamined life is the unintelligent life. They will agree with Carlyle that "Religion is constantly weaving for itself new vestures." Professor Alexander Miller in his thoughtful work, *Faith and Learning*, argues persuasively for the exposure of presuppositions when he says:

There is no theologian of any consequence, to my knowledge, who does not regard the liberal period of the university's development as a period bringing immense gains. The older premature synthesis had to be broken; and, if Macmurray is right about the contribution of Luther to the process of emancipation and the liberation of the sciences to do their work in their own way, then we may take some Christian and Protestant satisfaction in that. We have no desire, even if it were possible, to put any kind of hobbles, Christian or other, on the process of free inquiry . . . but we have to accept it that the notion of an education without presuppositions is not only a hypocritical procedure, but, in so far as it can at all be accomplished, a self-defeating one. Newman was right to say that "Supposing theology be not taught, its province will not simply be neglected, but will be actually usurped by other sciences."⁴

A renewed emphasis on church-relationship, however, will not be enough to guarantee a lasting position for these institutions in American higher education. The spiritual and philosophic unity Professor Brauer contemplates as a consequence of religious reaffirmation needs to be accompanied by another form of unity resulting from a rededication to the purposes of liberal education. Some church-related colleges have wandered even further away from their educational than from their spiritual homes. The present college curriculum lacks unity and coherence. Considered as a whole, it is a fortuitous assemblage of largely unrelated parts loosely held together by subject-matter bartering among the constituent departments.

The present rank growth of courses is an unnecessary evil. It is divisive in the education of the individual student. The proper education of American youth demands the meaningful reassembly of the fragmented elements which now make up the liberal arts curriculum. For the small independent college, financial solvency also demands an appropriate reorganization.

One who asks colleges to rededicate themselves to the purposes of liberal education ought to define what he means by this ancient term. I for one would be quite willing to accept the definitions on page 17 of *What is a Christian College?* published under the auspices of the Commission on Higher Education of the National Council of the Churches of Christ in the United States of America. But I have attempted to set forth in some detail elsewhere* the proper aims of liberal education. In brief, I consider them to be:

- 1) the introduction of the student to the basic facts, principles, theories and recent developments in the three major branches of study customarily included among the liberal arts and sciences, namely the natural sciences, the social sciences and the humanities, including the fine arts;
- 2) the cultivation of the processes of reasoning and communication which characterize the tutored mind;
- 3) the nurturing of a reasoned philosophy of life, including the stable traits of personality and character that normally accompany a relatively permanent set of values.

All three of these objectives could be more fully achieved than they are at present by needed reforms in the program of the liberal arts college. Much of the instruction now offered could be dropped with a real gain in effectiveness in providing a sound liberal education. Many col-

leges now offer instruction which belongs in a vocational or professional school. Several years ago one church-related college studied by the Institute of Higher Education offered specialized programs in more than twenty fields other than the usual liberal arts subjects such as history, physics and sociology. Though this is an extreme case, all the liberal arts colleges studied had established a number of vocationally oriented curricula. Even if these services are educationally justifiable in a liberal arts college, the resulting small enrolments in the upper years are obviously an unsupportable economic liability.

An equally questionable activity of many liberal arts colleges, which imposes prohibitive financial burdens, is their offering of an extensive range of highly specialized advanced instruction in the usual liberal arts subjects. Some of these institutions grant masters' degrees, at least in a few departments. But a deceptive situation occurs where an undergraduate college officially makes no pretense of offering graduate instruction but permits departments to multiply their advanced, specialized courses far beyond the needs of undergraduate students. Today this is almost universally the case. The availability of such instruction splinters what purports to be a liberal education and needlessly raises the cost of operation.

The superfluity of such instruction is suggested by a study now nearing completion. In this enquiry the departmental offerings of a small but representative group of liberal arts colleges were analyzed. The analysis revealed a wide variation in the number of credit hours of instruction provided by the same departments in different institutions. Take English, for example. The English department in one college with 1,117 students offers only 45 hours of instruction while another with only 916 students apparently believes that 113 hours of English are necessary. These figures include only courses in which there were registrants. They omit other unattended courses listed in the catalogue for at least two years. Similar ranges in variety of instruction were found in the other disciplines, and there was no relationship between total enrolments and total offerings. Yet each college professes to give a complete undergraduate education.

The heads of the departments with relatively few courses were asked whether they considered their present program satisfactory. They stated almost without exception that they considered their modest departmental programs adequate to the purposes of a sound liberal education. Moreover, they testified that their students had no difficulty in gaining admission to, and succeeding in, recognized graduate schools. Obviously

if some of these departments can provide a satisfactory undergraduate education with forty or fifty hours of instruction, others—often with fewer students—which offer over 100 hours must be operating at a great financial disadvantage.

Quite aside from the question of the educational defensibility of permitting students to take highly specialized courses prior to the graduate years, the financial consequences of this practice must now be seriously considered by all those who wish to preserve the liberal arts college. In one of the colleges studied, in which the average student credit hours taught per faculty member was 556, and in another where it was 382, the cost per hour was \$9.39 and \$15.80 respectively. In the former, 21.4 per cent of the classes had fewer than eleven students, and in the latter 42.4 per cent—almost double the former. The enrolment was essentially the same in both institutions, and though the average salary was lower in the institution with the lower teaching expense, the corrected cost in terms of the salary differentials still left the low-cost institution at \$10.70 as compared with \$15.80 in the higher.

The full implications of this complex study have not yet been determined. It is manifest, however, that institutions with almost identical enrolments offer greatly varying amounts of instruction; that in almost all there are many small classes; that the heads of the more compact departments do not generally believe their students to be handicapped by an inadequate curricular offering; that a significant proportion of present instruction is vocationally oriented; that much of it is also of an advanced, specialized character more appropriate to a graduate school than a liberal arts college; and that even when salaries are held constant among institutions, the cost of teaching, and consequently the cost of operation, varies widely.

To alter a curriculum, a faculty or a student body is a slow business. Yet over a period of years with planning it can be done. The future of the independent liberal arts college—especially those with a church relationship—since many are institutions with small enrolments, will be determined to a considerable degree by the dispatch, the determination and the intelligence with which it brings the size of its offerings, its faculty and its student body into their proper proportions.

The significance of these balances emerged in a recent study among presidents of liberal arts colleges. Many reported increasing difficulty in recruiting new staff members. They agreed almost unanimously that the shortages will grow worse in the early future. One reason for their

trouble in finding properly prepared teachers—perhaps the most important—is the difference between the salary scales in large universities and in small colleges. The prospective additional income from gifts seems unlikely to close the existing gap. Hence the smaller independent colleges will have to use every device available to increase salaries and the other perquisites of college teaching if they are to survive and make their unique contribution to American higher education.

Several steps can be taken toward this goal. Present curricular offerings can be reviewed to determine whether they are proper and needed. Many colleges can increase their enrolments to some such figure as 1200 while reducing the range and variety of instruction provided. They can organize large elementary classes in which several hundred students meet at one time, perhaps before a television screen. As Ruml showed, some small classes—in fact individualized tutorial instruction—can be provided even when the average size is raised. Hence, by eliminating unnecessary and inappropriate instruction, the typical class size could be increased, salaries could be raised and teaching loads reduced. Thus the profession of college teaching could be made more attractive. These actions would strengthen rather than weaken undergraduate liberal education. Its earlier unity, commonness of purpose and concern with values might thus be restored. Moreover, in colleges with a church affiliation, the unifying influence of the Christian faith would buttress these other forces working toward a revitalization and redirection of American higher education.

There is another measure, suggested by the Reverend Eugene C. Blake's proposals for the unification of American churches, by which the church-related colleges could improve their lot. This is not the place to discuss church unions. It is fitting to observe, however, that some of the church-related colleges might well consider either an outright joining of their corporate bodies and resources, or at the least a common use of their corporate bodies and resources, or at the least a common use of their staffs and facilities. The consolidation of three Presbyterian institutions in North Carolina—Flora McDonald College, Peace College and Presbyterian Junior College—provides a striking example of what could be done elsewhere. For in some places several denominational colleges exist within commuting distance of one another—sometimes across the street—each of which has too few students, too little working capital, inadequate physical plant and underpaid staffs. Because they sometimes have very small student bodies, often fewer than 500, a merger would

involve no loss in the intimacy of life or in individualized treatment. Much would be gained in increased facilities, stronger staffs and consequently enriched education. Moreover, though some doctrinal differences may exist in the supporting denominations, merging should be possible without violation of the fundamental religious convictions of their students or proselytizing of communicants. In fact, an objective examination of variations in doctrine and practice should result in a reasoned strengthening of faith and an enlightened acceptance of denominational differences, desirable outcomes of a Christian liberal education. Indeed without such a free enquiry into the bases of belief it is a question whether the student has had a liberal education at all.

The eventual joining of Protestant church bodies seems to me inevitable and desirable. In this movement their educational institutions might well be the vanguard. Even without corporate unification, however, they could make common use of many of their facilities such as libraries, laboratories, gymnasiums and large classrooms. Where advanced, specialized instruction is offered in small classes, as it almost universally is, students from two or more institutions could study under the same instructor in common classes. Where geographic separation prevents such an arrangement the teacher could commute. We would do well to remember in this connection that the automobile has now made unnecessary the duplication of academic services essential in a frontier society made up of relatively self-contained communities separated by distances now covered in a few minutes.

These various efforts and others would do much to reduce both capital expenditures and the cost of operations in the cooperating colleges. They would also affirmatively influence donors, both individuals and corporations, who increasingly examine the efficiency of management of their prospective institutional beneficiaries. Moreover, though the philanthropies of some narrowly sectarian givers might be restrained by such joint efforts among denominational colleges, gifts from the wider circle of those of more general religious interest should be attracted to these unified institutions.

In this conflict-ridden world, in which two ideologies strive for the minds and hearts of men in the third of the peoples as yet uncommitted to either, the church-related college is peculiarly equipped to render a service to our own nation and to the entire free world. It has the privilege and the freedom to prepare men and women to exemplify in their lives, and to carry to underprivileged peoples, the basic concepts of the Chris-

tian faith and of democratic life. The secular institutions, prevented as they are by law or by custom from expounding Christian doctrine, are not able to perform this function except indirectly.

The essence of what I wish to express in this connection is found in Mark 12:31 where Christ, when queried by the scribe, remarks: "Thou shalt love thy neighbor as thyself." He places one's love of neighbor second only to the love of God, and as the Interpreter's Bible points out, the word "love," as used in the original Greek scripture, "does not mean personal liking, a sentimental affection, but active good will . . . It is good will, boundless and aggressive, extended to those who may have no personal charm for us, and may be beyond the boundaries of family or tribe or nation." In the context of life today this admonition refers to all those in Africa and Asia, for example, who though they differ from us in many respects, are alike in their essential humanity. Moreover, in terms of communication and transportation they are in all reality our very neighbors.

These people to whom we have attempted to appeal through governmental programs with almost every material benefaction, such as military aid, agricultural and medical assistance, and advice on how to live more fully in a material sense, basically crave our understanding, our affection and our neighborly regard as free and equal human beings.

If they are suspicious of our national motives as expressed through government programs, as many are, perhaps it is because they fail to find in our actions the admonition which Christians accept in principle, namely that they shall love their neighbors as themselves. Yet they find in one of our founding documents words reflecting this Christian recognition of the equality of all men and the pledge to be concerned about their freedom and their welfare, regardless of station in life.

Nothing could do more to enhance the status of our nation and advance the unity and brotherhood of mankind than the embodiment of these words of Christian belief and democratic conviction in our national policies and practices. Such policies and practices can be realized only among a people who are not only familiar with the religious derivation of our treasured civil institutions, but who are also imbued with the emotional force necessary to make these canons of freedom vital in our domestic life and our international relations.

The church-related college has an unusual opportunity to produce men and women acquainted with the religious basis of our democratic way of life and capable of interpreting it to the millions who search for guarantees of dignity and freedom in the several prevailing ideologies

from among which they are now so insistently pressed to choose. These activities should involve no particular missionary evangelism or national chauvinism, both of which have become suspect in the minds of many whom we would like to welcome into the great community of free men and women. The foreign policy of all nations is, and perhaps in the short run must be, motivated by self-interest. Yet for the long future, mutual understanding and world peace require an unselfish concern for the well-being of all mankind. Only through such a concern can we achieve the national security and personal self-fulfilment which all free peoples earnestly desire for themselves and for their children.

1. R. H. Knapp and H. B. Goodrich, *Origins of American Scientists*, University of Chicago Press, Chicago, 1952, p. 291.

2. Jerald C. Brauer, "The Christian College and American Higher Education," *The Christian Scholar*, XLI, Autumn 1958 (Special Issue), p. 234.

3. *Ibid.*, p. 238.

4. Alexander Miller, *Faith and Learning*, Association Press, New York, 1960, pp. 89-90.

5. Earl J. McGrath, *Liberal Education in the Professions*, Bureau of Publications, Teachers College, Columbia University, 1960.

Education and Democracy

EDWARD McCRADY, JR.

Our subject is the relation of educational objectives to the needs of a democratic society. When our forefathers set up this democracy, they realized that if suffrage is to be unrestricted, then education must be no less so. If every man is to be allowed the right to vote, then every man must be given the opportunity, so far as his ability permits, to acquire such an education as may qualify him to vote wisely. Of course, no amount of teaching can guarantee wisdom, but on the other hand, intelligent decisions cannot be expected on the basis of inadequate information. Democratic governments are obliged to see that opportunities for universal education are provided, for otherwise democratic government will not survive. This is the utilitarian justification for the use of public funds for education. Such considerations led to the establishment of the entire system of tax-supported schools from the elementary grades through the state universities. The result has been, indeed, that nearly anyone in America who so desires can go to college; but whether we have provided the kind of qualified electorate which we had hoped to produce cannot be answered with such blithe assurance.

As the great masses of the people moved into the universities, without any tradition of education behind them to give them a real interest in what was offered there, they, for the most part, misconceived the purpose of the whole system. All that they wanted from the universities was what they could have obtained without going to college at all, namely training for a job. They set up a clamor for all kinds of vocational training and disdained the "impractical" studies which were supposed to contribute to wisdom but obviously had little to do with earning a living.

This was an ironic situation. We sought to give the people a university

Note: This is the text of the address given by the Vice Chancellor and President of the University of the South at the Annual Dinner of the Association, 11 January 1961.

education to supply the wisdom, or at least the essential learning, prerequisite for responsible voting and government by the people; and instead of accepting it they persuaded the universities in many instances to stop giving it and to substitute for it what they could have obtained from apprenticeships. If, as many recent studies seem to show, graduates of liberal arts colleges have attained distinction and contributed leadership out of proportion to their numbers, it is probably largely because the liberal arts colleges have spent less time teaching how to make a living and more time providing some acquaintance with philosophy, history, the arts, the sciences and religion, which form the only sure foundation on which an enduring civilization or an enlightened government can be built.

The main functions of colleges should be to preserve, transmit and increase the accumulated wisdom of the ages. In contrast to the rest of the living world, only mankind can do that on a grand scale. Most of this paper will be concerned with what that accumulated experience comprises and how it is transmitted, but a few preliminary remarks are in order about how mankind differs from other living beings in that connection.

The lower forms of life do not all start each new generation completely afresh and unaffected by their predecessors. In fact, many impressive illustrations of ancestrally determined behavior among bees, ants, termites, birds, etc. could be cited, which would fill a large series of separate lectures; but for our present purposes a few illustrations from recent discoveries about birds will suffice.

The warblers of Northern Europe, which migrate to South Africa each year by celestial navigation without ever having considered the rational basis for their procedure, or even observed the practice of their ancestors, excite our admiration and astonishment. They certainly seem to have inherited instructions from their forebears by means which we do not at present even remotely understand; but two things are certain in this connection—whatever the means may be, they are not available to men, and they provide no basis for freedom. These birds do not have to listen to lectures or read books to learn how to chart a course from Scandinavia to South Africa, but they also have no choice at all about where they are going. When placed in a planetarium in which the celestial longitude and latitude have been artificially rigged, they automatically realign themselves and fruitlessly struggle to get back on their genetically determined course. Their migratory behavior is almost as

inflexibly determined by their ancestors as are their beaks and their feathers.

In addition to this kind of genetically transmitted instruction (if we may use that term), birds and many other animals have rudimentary languages by which they communicate to some extent, and they even learn a portion of what they have to say by listening to their parents and contemporaries—but very little. The crows of France do speak with a definably different accent from that of the crows in England, and they themselves readily notice the difference, as shown by their responses to tape recordings; but even a crow raised in isolation, so that he has never heard another crow from anywhere, will still speak recognizable Old Crow. One would never mistake what he says for the song of the lark. So among birds even vocal communication is almost wholly genetically determined.

It was never thus with men. The children of men must learn their languages in the same way that they learn almost everything else that we think of as civilized. We do have a basic, primitive core of animal inheritance which can be very troublesome, and which is probably the "original sin" referred to by theologians, but even it is not so incorrigible as to be beyond the possibility of control and sublimation by the aid of grace and the processes of learning. It was naive of the psychologists of an earlier day to regard all inhibitions as harmful. One of the things we should all pray for is to be delivered from uninhibited people. An important part of education is the acquiring of socially useful inhibitions, and practically all of what we call civilized behavior is learned, not inherited. We may, by analogy, refer to social inheritance, in contrast to biological inheritance, but this merely means inheritance acquired by observation of and communication with our contemporaries, and by communications received from our predecessors, rather than by genic mechanisms. Genes unquestionably do determine our different capacities for learning, but they do not control the content of what we learn. Means of communication thus have become for men the principal vehicles of behavioral patterns and the instruments of education.

In contrast to all the rest of the living world, man has developed three extremely elaborate and fertile means of communication in the forms of language, music and the visual arts. Words, or symbols for words, are the only means of transmitting propositional information; and as utilized in *belles lettres* they provide one of the prime vehicles for the conveyance of sentiments, feelings, emotions and values which permanently enrich and ennoble life. Music and the visual arts are languages which

convey spiritual experiences which no words can express but which constitute a great portion of our most cherished and enduring heritage. No matter what his formal aesthetic may be, the artist is always trying to express experiences of permanent importance. Whether he intends to evoke sheer joy in observation, or to arouse inspirational emotions, or to elicit sobering or comforting reflections, the artist always means to record for himself and for future observers something which he thinks should never be forgotten.

Since the purpose of instruction is to enable each man to find out what former men judged to be important enough to record for his benefit, instead of starting over again in each generation from the ape, and since these records are preserved only in the great media of communication above referred to, it is obvious that the whole educational process should begin with the acquisition of an understanding of these means of communication.

In other words, education should begin with languages, music and art. And let me hasten to explain that I include among languages the strictly linguistic parts of mathematics, which I shall discuss in more detail below.

An adequate background in languages is prerequisite to clear thinking and clear writing and clear understanding in all fields, and the earlier foreign languages are started the better. There is no advantage in waiting for some specified degree of maturity. Any average baby—not just the specially gifted, but any ordinary, run-of-the-mine baby—can learn any language on earth in a very few years without even trying. So obviously there is no danger of beginning too young. The place for grammar is the grammar school. Foreign languages ought to be started by the sixth year, or earlier if possible, and by the sixth grade at the latest; and no credit should be allowed for beginner's courses in college except for individuals taking numerous languages or delving more deeply than most into this field. Language study at the college level should be confined to great literature when one is presumably ready to make the most of it. Those who wait until college to begin foreign languages are almost certain to find it is then too late to get an education. There simply is not time enough thereafter for an adequate grounding in literature and the arts, the natural and social sciences, history, philosophy and religion. Unless the elementary studies of languages are made prerequisite to college, one will have to settle for a very partial glimpse, not a well rounded view, of the accumulated wisdom of the ages.

Incidentally, the relative importance of different languages is not very

hard to determine. There can be no serious doubt about what the most valuable languages are. You and I are extremely fortunate in having English for our native tongue. It is the most useful of all languages in every respect. It is more widely spoken than any other, and its literature in both the humanities and the sciences is as great as any. No language has a richer vocabulary, because if any people anywhere have a better word for any purpose, the English take it for their own. The next most useful language is French, both because wherever one cannot find someone who can speak English one's next best chance is French, and also because French has a similarly great literature in all fields. With equal certainty and for the same reasons, the third language is German, and the fourth is Russian. Though Spanish is fairly widely spoken in such places as South America and the Philippines, its literature outside of Cervantes is almost non-existent, and its science is negligible, or readily available in English, French or German. In Italian what is there outside of Dante, unless it be the librettos of operas (the portions we could omit with least loss)?

As both French and German are required for advanced study at the Ph.D. level in any and all fields, one or the other, or both, of these should be started as soon as possible by the direct or conversational method in order to establish engrams on the nervous system which will be both durable and readily available.

Grammar is better learned at a slightly later stage and with the aid of a more fully inflected tongue like Latin or Greek, in which the structure is more manifest. If one uses the same word spelled in the same way in seven different sentences, and explains that in the different instances the word was in the nominative, genitive, dative, accusative, ablative, locative and vocative, respectively, the whole discussion is likely to seem highly artificial and pedantic to one who probably (and no doubt misguidedly) thinks that he fully understands it in the first place without any such laborious analysis. On the other hand, if a student is presented with a sentence from which he will be unable to extract any message at all unless he knows all of the parts of speech, and can identify the case, number and gender of the nouns and adjectives, and the mood, tense and person of the verbs, then he is more likely to get some real insight into the structure of language.

Have no fear that he will be handicapped with his own language for having studied Latin or Greek grammar, each of which is somewhat different. The differences will not in any case be sufficiently great to

matter. A real insight gained into any language will make the structure of others readily evident, for the structure of human language is primarily the structure of human thought and not the private property of any tribe. Remember that those who moulded the English language, like Chaucer, Wycliffe, the translators of the King James Version of the Bible, Shakespeare, Milton *et al.* never studied English grammar in their lives. It was not even taught in the English schools and universities. These men studied Latin and Greek, and they had no trouble managing English.

However, I do not want to give the impression of regarding the fact that a fully inflected tongue provides the most effective tool for the teaching of grammar as the only, or the most important, reason for studying the Classics. My position is far from that. Not only is our legal terminology all Latin, and our medical and scientific vocabulary all Greek, which makes the learning of the smaller number of classic stems a simpler process than learning the very much larger number of modern compounds without any apperceptive mass on which to hang them; and not only is Latin the source of many modern European languages and a great influence on the others; but quite aside from all such ancillary and derivative benefits, the original literature in Latin and Greek is of almost unfathomable value.

The learning of the past is looked upon disdainfully by some of our contemporaries, but when I read a current novel or poem I often ask myself how many people will be reading it twenty years from now, or fifty. Extremely few of the books of any age are continued in successive editions for a century, and any that do meet that test must contain something of great value to a large number of people. When you encounter a book which has survived for 2000 years you should accord it a good measure of respectful attention, especially if people have studied it continually over that period of time. Of course there have been accidents, but for the most part books which have been saved for 2000 years were worth saving; and if we fail to look into them, we are squandering our heritage.

It is a mistake to assume that such treasures can always be enjoyed in English translation. That may be true of Euclid, but it is not at all so of Homer or Horace. Where the purely logical contribution is the prime or only virtue of a work, a just translation may be possible, but where artistry of language is involved a translation may be incapable of being other than a travesty, or a new creation. I have never been sure whether it was Omar Khayyam or Edward FitzGerald who was the poet; for

after reading several translations of the Rubaiyat by others I came to realize how little I can know about the Persian original. But I do know that Horace's "*Quis multa gracilis te puer in rosa, etc.*" is inherently immune to English rendition. Its literal skeleton may be preserved, but that amounts to little more than "I wonder who's kissing you now"—a plaintive and not unfamiliar reflection which in itself would hardly have commanded the attention of men for two millennia. What made it immortal was a surpassingly skillful interlacing of words which cannot possibly be reproduced or imitated in English, where syntax or word order reflects grammatical structure rather than emphasis, and cannot be seriously juggled for other purposes without sacrificing all intelligibility. No, if you cannot read the Odes and think them in Latin, they are lost to you forever, and your life is the poorer for it.

It may seem that I have devoted too much time to the discussion of languages, but as they are our principal link with the past and must carry the major portion of the burden of our education, and as in recent years they have been done scanty justice in America, this degree of emphasis may have been defensible. I want now, however, to point out that it was in part a sheer historical accident that an acquaintance with literature has long been recognized as a necessary part of a liberal education, whereas the requirement of a sophisticated acquaintance with art and music was not regarded as equally compelling. Many relatively cultured people, who would be embarrassed to have their acquaintance with Shakespeare underestimated, seem quite happy, or at least complacent, about publishing the fact that they know nothing at all about art or music.

This is due, I take it, principally to the circumstance that the printing press was invented in 1450, whereas the camera and the phonograph did not appear until some 400 years later. As a result, literature has been universally distributable for a long time, but great music and great art were not reproducible until quite recently. If technology could have reversed the sequence, our university curricula might have had a very different form. At any rate, it is fully practicable today to have on every campus as great a library of music and art as of books, and it is the responsibility of the educational process to pass along this great heritage as well as every other.

Music and art, which are not communicable by words, must be acquired by listening and observing and participating. Children should be exposed to beauty throughout their lives, and they should be taught to play instruments and to paint and to carve for the sheer joy of it. By the

time they are of college age we may hope that they will then be prepared for a serious study of aesthetic theory and may gradually come to replace open-mouthed awe and superficial pleasure with a more intelligent delight and a deeper comprehension. It is not unimportant to the welfare of any country that its citizens find life rich and rewarding, instead of dull and plodding and frustrating.

It should also be obvious today that no responsible citizen should be lacking in a firsthand acquaintance with all of the major sciences. There was a time when inventors and engineers were the only people professionally concerned with science who were held in general esteem by the populace at large. Those who devoted themselves to science in pursuit of learning, rather than of commercial applications, were considered eccentric "longhairs," as detached from the world and of as little benefit or danger as hermits.

The Atomic Era has changed all that. Scientists are now the people who determine the character of whatever wars are waged, who destroy cities or save them. For better or for worse, the fate of civilization has been delivered into their hands. To bear the responsibilities so recently thrust upon them, scientists need as never before the broadening perspective of general education; and the lay citizen, in order to vote responsibly, needs as never before an insight into the nature of science and its impact upon society. But to make possible the learning of as much science as I think a man should know in preparation for responsible citizenship in a democracy, we shall have to revise our curriculum considerably.

At present any sciences taken in high school are almost completely wasted, because all college courses in science start from scratch. I might equally well have reversed those two clauses, but the essential difficulty lies in the fact that neither in high school nor in college has any attention been paid to prescribing an orderly sequence among the science courses, which is the only way in which a maximum acquaintance with them can be acquired in a minimum time.

In the nineteenth century the philosopher Auguste Comte published a hierarchical classification of the sciences which is of great significance. Not only do the sciences when thus arranged constitute a rational sequence, but they have in fact historically matured in that order. In other words, the sequence is both logical and chronological, and the historical order was no accident. The present practice of allowing any sequence whatever in the learning process, with the commonest result that biology

is studied first because it is expected to have more human interest, and physics last because it is regarded as most difficult, produces nothing but chaos and wasteful repetitions.

The key to the proper sequence among the sciences, as in all other fields of learning, is linguistic; and herein lies the relationship of this part of the curriculum to the background in languages which I have said is the basis of the whole educational structure. Science means verifiable knowledge. Verification, in so far as it can be achieved at all, depends upon accurate communication and precision of language.

The most precise of languages is that which deals with the simplest of ideas. Since it ignores the special, or peculiar, or particular features of individual things, the most general and the simplest of all properties is probably number. The least that I could say about the present audience would be how many you are. Though that would hardly do you justice, and would omit most of what is of interest concerning you, it would be at least one statement about which we could expect to come to agreement.

Though mathematics in some of its advanced borders, like topology, goes beyond quantitative considerations, a considerable portion of it is simply a quantitative language—an uninflected tongue without separate prepositions or articles, whose nouns are the names of numbers (2, 3) or relations between numbers, plus implied articles, adjectives and prepositions ($\sqrt{}$, f , $\frac{\partial}{\partial()}$, translated “the square root of”, etc.); whose participles are combined with accessory prepositions into simple symbols expressing numerical operations ($+$, $-$, \times , \div , translated “added to, decreased by”, etc.); whose verbs express numerical relationships ($=$, \neq , \sim , \simeq , $>$, $<$, translated “is equal to, is not equal to, is proportional to”, etc.); and whose grammar and syntax are a set of rules for the manipulation of the symbols, the sole function of which is to prohibit contradictions. It is the simplest of languages, because it deals with the simplest of ideas; and it is correspondingly the most nearly perfect—that is to say, the most nearly adequate for its purpose. It can express almost everything which it is intended to deal with, and that is not true of any other tongue. No vocabulary can come anywhere near completely conveying the complex and subtle subjects of religion, or art, or even philosophy. Mathematics does not aspire to. Its purpose is relatively modest, but for that purpose it is scarcely less than perfect.

The field of investigation which confines its attention to the properties of the external world most readily reducible to quantitative expression

is that which can utilize the simplest and clearest of all languages, and should therefore be able to attain a state of verifiability and unanimity earliest—in other words, should “mature” as a science first. That field is called physics. It is the most general and the simplest of all sciences, and it developed earlier and faster than any of the others. It deals with forces, masses, distances, intervals of time, velocities, accelerations, frequencies, angles, temperatures, volumes, etc., all of which are scalars or vectors which may be represented by numbers plus symbols of units or directions. Correspondingly, all of Newton's laws, to mention earlier ones, and all of Einstein's laws, to mention recent ones, can be written as mathematical equations.

Mathematics had to evolve to a certain point, namely the discovery of the differential and integral calculus, before it was possible for physics to mature. Newton invented the calculus in order to solve certain physical problems like the laws of falling bodies; and if one tries to teach physics to people who are not prepared to use the calculus, I know from experience that one wastes a great deal of time deriving approximate solutions laboriously, when accurate solutions could have been neatly and quickly and easily reached by means of the calculus. If the calculus were taught in high school, then a definitive course in physics, i.e. one which would not have to be taken over again in college, could be taught in the senior year.

Similarly, chemistry could not mature until after physics had reached a certain stage, partly because all of the instruments which are essential to chemical technique, from the simplest balance to the spectroscope and the electrophoresis apparatus, are physical devices the construction and operation of which depend upon physical laws; and partly because physicists had to discover the atom with its positively charged nucleus and its planetary shells of orbital electrons before the observational data of chemistry could be explained. If the professor of chemistry could assume that his students had already had a real course in general physics, he would not have to waste so many hours filling in gaps for them, his textbooks could omit all of the chapters on the gas laws and the structure of atoms, etc., which are pure physics, and he would have time to give a much better course in chemistry in the freshman year of college.

Similarly, though biology can be taught in some fashion at any level, it can be taught in a mature way only to students who are already prepared in mathematics and physics and chemistry. Without this background, biology reduces itself to something like the naming of bugs—a

delightful avocation for those of us with a taste for it, but nonetheless a very immature aspect of the science. For one interested not merely in the names and habits of living creatures but in how their bodies work, the marvels of digestion and respiration and metabolism and the conduct of nerve impulses and the operation of those fabulous instruments, the vertebrate eye and ear, can only be approached with one's feet already firmly upon the ground in the more elementary sciences of physics and chemistry. But it is possible to give a very mature course in general biology at the college sophomore level if the students have behind them a year of chemistry and a year of physics and the differential calculus.

Such a background would prepare the general student to tackle during his junior and senior years the really difficult, and as yet even immature, sciences of psychology and economics and government. These social sciences are the culmination of the natural science sequence. No adequate course in psychology can be taught—in fact, no mature science of psychology can be developed—without an adequate foundation in the anatomy and physiology of the brain, the central nervous system, the autonomic nervous system and the endocrine glands, all of which are strictly biological subjects. When psychology is offered to students who lack a natural science background, most of the class time and most of the textbook pages are devoted to preliminaries, and little time is left for psychology itself.

Similarly, all of the higher social studies are necessarily based upon mass psychology. When economists speak of supply and demand, the demands to which they refer are all psychological or physiological, and even the complexities of marketing and finance are obviously matters of mass psychology. How can we expect to have a mature science of mass psychology before we have an adequate foundation in individual psychology, and how can we have the latter without the prerequisite basis in anatomy and physiology? And finally, how can we conceive an over-arching science of government which does not have its roots in and draw its sustenance from the laws of economics and agriculture and psychology and the sciences which form the basis of industry and commerce, and, above all, the more profound considerations of ethics which are part of philosophy and religion?

In the pursuit of this single thread to its climax, I have had to neglect for the moment other parallel fibers in the total fabric of education. History, for instance, might in principle embrace our total heritage, though in practice that is too much to expect. Even when it is restricted

primarily to political, military and economic issues, it is still too vast a subject to be left to the end. It must be started in late grammar school or early high school, perhaps at first with the least important part—local history; but before high school is completed there should be one comprehensive, though elementary, glimpse at world history. This should be followed in college with at least one or two years of more intensive and mature study in some part of the field. I do not believe that people can judge the complex issues of our time without seeing them in the perspective of the past. Today we have thrust upon us by modern developments in transportation and communication the necessity of dealing with civilizations and races so diverse and with such different backgrounds that there seems little hope of our understanding or being able to cope with the people with whom we are now in contact unless we can be deeply acquainted with their past.

The whole course of studies which I have outlined should culminate in the junior and senior years of college, when a man is ready for them if he ever will be, with the most important of all studies, namely philosophy and religion. Philosophy attempts to bring together the fruits of all other disciplines, and unite them into a comprehensive and intelligible whole; and the purpose of religion is to use this integrated experience of the ages for the glory of God and the benefit of fellow men.

I do not mean to imply that religion should be ignored for the first fourteen or fifteen years of the educational process and then tossed in to cap the climax. Nothing could be more futile. As in the case of art and music, one should be immersed in a religious environment from the beginning. It is gross foolishness to confuse freedom *of* religion with freedom *from* religion. Religion is one of the prime characteristics of mankind. It has influenced all men of all ages and in all places, and therefore is at least as important for us to know about as any other subject. The only kind of freedom for which we can honorably ask is freedom to get the evidence on which to found an intelligent judgment, and this is incompatible with refusing to allow a subject to be discussed in tax-supported institutions.

Obviously, if there be a God at all, then He is the source of all the truth there is. I believe that in perfectly free discussion truth is in the long run more likely to win out than error. If so, it is only those who are on the wrong side of any controversy who have anything to fear from freedom. Only they have to suppress freedom in order to survive. I am sure that people should be free to believe that the world is flat, if

they can find that position credible; but I do not believe they should be protected from the embarrassment of discovering that a good many relatively intelligent people regard it as approximately spherical. In the same way I believe that people should be allowed to hear what countless generations of intelligent people have believed about God. The history of religion should be an integral part of all history, and it would be well for this to be followed by a more detailed study of comparative religion at a sophomore or junior college level. It is only the serious intellectual criticism and analysis of religion which can most profitably be undertaken in conjunction with philosophy at the end of one's introduction to man's total heritage.

Except where Christianity has been irrelevantly authoritarian (and such instances have occurred in more than one denomination), it has been the principal sponsor of both science and democracy. It is the belief that the God who made the universe is a *logos*, a rational being, which provides the only grounds there can be for the rational investigation of nature which is called science; and it is the belief that He is a loving Father that provides the only foundation for democracy. Men who have lost faith in those two Christian principles are easily beguiled by the sophistries of communism.

Looking back now over the main theme of this talk, permit me to summarize briefly. The purpose of education is to transmit the experience of former generations of men so that each new generation can move ahead instead of starting over again from the beginning. The means of communication are the key to the whole process of education and thus should be taught first. Both modern and ancient languages have important roles to play. Mathematics is the simplest of languages because it deals with the simplest of man's concepts, and it is correspondingly the most nearly perfect—most nearly capable of expressing all that it is intended to convey. The portions of man's experience which can most readily be reduced to mathematical language automatically mature first in the sense of achieving universal communicability and verifiability earlier. These portions constitute the field of physics, which should accordingly be taught before any of the other sciences. Chemistry depends only upon mathematics and physics, and thus should be taught next. For parallel reasons biology should follow chemistry, psychology should follow biology, and all of the social sciences which depend upon mass psychology should follow psychology. The arts preserve for us those fields of experience which previous generations of men have found most

rewarding and enriching emotionally. History, sufficiently broadly conceived, attempts to keep the record of man's experience in all of these fields. Philosophy attempts to organize all of this accumulated experience into a unified and intelligible whole. Religion attempts to put this organized whole to work for the glory of God and the benefit of fellow men.

With this kind of background one can be prepared, if one ever could be, for happy and constructive citizenship in a democratic society. Men make better citizens if they have knowledge as a basis for judgment, if they find life rewarding instead of worthless, and if they feel a duty for service to God and man. These, then, are what we should try to transmit to all who are to have the privilege and responsibility of voting. Have no fear that men thus educated will fail to earn a livelihood. They are not likely to lack motivation for that, whether they go to college or not, and the tricks of one's trade are what one can hardly escape learning in the normal course of living.

One final word and I am through. I have been accused of espousing too aristocratic an ideal for education. Let me remind you that offering vocational training instead of general education for those who do not expect to go to college is not in itself a democratic procedure. It tends to divide rather than to unify society. It widens and deepens the cleavage between the classes. The point to remember is that in a democracy both kinds of high school graduates (pre-college and non-college) will be expected to vote, and the basic purpose of our educational system should be to help, as far as possible, to qualify them *all* for intelligent and responsible citizenship. But remember, there is no hope at all of our providing so broad a background as I have proposed for the majority of those eligible to vote unless we bring order out of the curricular chaos. This is the only way to teach the most in the least time. If we forget or neglect this objective, and in high schools and colleges allow vocational training to take the place of liberal education for the main mass of the people to whom we entrust the right to vote, I see no hope for the survival and flourishing of the democratic way of life.

Religion as an Academic Discipline

ROBERT MICHAELSEN

To be adequate a discussion of religion as an academic discipline would need to be fitted into a context of the nature and purpose of the college and of the university in American life. Time does not permit this. But it is well to recall the obvious, i.e., that the early American colleges concentrated upon a classical curriculum for a religious purpose. Secularization has changed both curriculum and purpose.¹

As one recalls this, it is perhaps too easy to assume that any attempt to discuss religion as an academic discipline will become a call for a return to the "good old days" when religion enjoyed its rightful place. Such is not my intention. I have some reservations about the quality and the effectiveness of the study of religion in the early American colleges. Furthermore, the development of the *university* in America opened the way for significant advances in the study of religion. (The advances have not been as great as they could have been because the universities have not taken seriously enough their responsibilities to foster study and research in this field.)

My thesis is twofold:

1) Religion is significant to the liberal arts curriculum; it may even be understood as one of the liberal arts. (And indeed it is significant to the whole concept of liberal arts, but this is not the theme of this paper.) Thus the liberal arts curriculum should include the study of religion—as central in human experience and culture, as the study of man's approaches to ultimate questions, the manner in which he sees himself in the universe, the objects of his loyalties and his loves, the rationale of his existence.

2) Religion has an important place as an area for research and an area of specialization in the university.

Note: This is a paper presented to the Commission on Christian Higher Education at Denver, Colorado, 10 January 1961.

In developing this thesis it is my intention (1) to discuss briefly various rationales for the study of religion; (2) to explore some of the issues associated with the subject of this paper; and (3) to make certain suggestions of my own.

Rationale

1) *Evangelical*

A number of reasons are offered for the inclusion of courses in religion in the college curriculum. One of the most common, stated especially by church-related institutions, might be called "evangelical" or "evangelical and moral." "From its inception," states the catalogue of one church college, this institution, "firm in the belief that no life is full and complete unless established upon a sound ethical and religious basis, has offered courses in religion." Another institution lists among the goals of its department of Christianity the strengthening of the student's "personal faith in Christ" and the inspiration of the student to "lead a more consecrated Christian life." A third lists the required course in Bible and religion along with required chapel as promoting similar evangelical and moral goals.

2) *Catechetical*

A second common rationale might be called catechetical, i.e., to instruct the student in the faith. One institution lists as the first purpose of its theology department the provision of courses "with solid intellectual content in order that the student's religious knowledge may keep pace with his intellectual development in other fields." Another specifies that the required courses in religion are designed "to lead to an understanding of Christian principles and help build a Christian philosophy of life." A third points to a deepening of "knowledge of the Bible and Christian truth" as the first goal of required courses in religion.

3) *Unifying*

Closely related to the rationale of inculcation of the truths of the faith is that of providing the unifying element in the student's education. Recent concern about the fragmentation of education has led some to conclude that the curriculum in religion (or theology) might serve as the integrating thread in the loosely knit fabric of higher education.

In Catholic institutions this type of rationale might be expressed as an affirmation of the role of theology as the "queen of the sciences." "To

neglect this science of God and man's relation to God," according to a statement of the theology department of a Jesuit institution, "is to render the human sciences unintelligible, for 'religious truth is not only a portion, but the condition of general knowledge.'"

While unwilling to acknowledge theology as queen, many in Protestant circles have affirmed that theology should occupy the position of enquirer. The holders of this position do not mean to revive an earlier type of obscurantism or anti-intellectualism which refused to recognize the findings of scientific enquiry when they appeared to run counter to the received Christian revelation. The questioning is directed primarily to presuppositions rather than results. The contention is that the practitioners of the various academic disciplines have tended to absolutize a relative perspective while hiding behind the protective mask of objectivity.

It is an important role of theology in this setting to point to limited perspectives, to the inadequacies of the cult of objectivity, to the reality of hidden presuppositions, and thus to confront student and faculty with the necessity of free and open enquiry into and discussion of ultimate questions. In doing so, the theologian does not claim objective truth as his exclusive possession; he freely confesses that he speaks from a perspective of faith. Courses taken under this type of rationale will enable the student to see how various people ask and answer ultimate questions and, hopefully, to arrive at his own answers.

4) Informational

A fourth rationale for the curriculum in religion is that of providing relevant information about a significant aspect of human experience and culture. An increasing number of institutions, especially publicly-supported ones, have introduced studies in religion as a result of the conclusion that their existing curricula did not do justice to this important subject.

"It is the business of a university to impart universal knowledge," begins a statement on the Department of Religion in one state university catalogue. "The University of _____ believes that religion is part of the cultural information which should be made available to any student who wishes it." In many instances where such a rationale is expressed, it is associated with some assertion concerning the value and the necessity of what one state institution calls "non-sectarian, free inquiry" into this important area.

Issues

1) *Of or About?*

The underlying rationale for courses in religion should have some effect on the courses taught, the manner in which they are taught, and the results expected. One central issue is the question of the relationship between religion as a way of life or a faith and religion as a subject for study in an academic community. Closely related to this is the antinomy between the teaching *of* religion and teaching *about* religion. Whether formal courses in religion will make the student more religious or more moral is debatable. I must confess to a certain degree of skepticism on this point. However, I do not conclude—at the other extreme—that the purpose of the curriculum in religion—or the whole curriculum, for that matter—should be *informational only*. I find myself in agreement with Sir Walter Moberly's assertion that "the university's special task is to promote intellectual understanding rather than moral goodness."¹ But, the goal of intellectual understanding cannot be approached adequately if the momentous issues of life are ignored or treated lightly. Courses in religion can be offered in such a way as to ignore the issues of greatest significance to the student and thus kill student interest in the subject. There is a tendency in some university circles to recognize the legitimacy of a course on the religion of the ancient Egyptians while denying the right of existence for a course in the faith of the Catholic Church.

Intellectual understanding involves coming to grips with the vital issues. The curriculum in religion should be planned with this goal in mind among others. My own institution expresses its purpose in two different contexts as follows: "To provide courses that will help students gain an understanding of the history and literature of religion and a thoughtful insight into its nature and meaning"; "To help students in an understanding of religion and in a deepening of their own spiritual awareness." Both of these statements imply a degree of personal involvement which goes beyond the mere acquiring of facts.

2) *Relationship between Curriculum and Activities*

It is common, especially in the church-related colleges, to associate the curriculum in religion closely with religious activities. Frequently the same man is employed to teach religion and to direct religious activities or act as chaplain. In all frankness, I have serious reservations about this type of relationship. Here I speak as an "outsider," since my professional experience has been limited to teaching in a state university and in

seminaries. But on the basis of some observation and reflection I conclude that a close and formal tie between religious activities and the study of religion is likely to do more to jeopardize religion as an *academic discipline* than it is to enhance it.

The problem is twofold: (1) the "image" the student has of the study of religion, and (2) the definition of the role of the teacher. (1) The *study* of religion should be just that. The student comes to us with little enough inclination to study in this area. If he sees the course in religion as sort of an extension of church-related activities his disinclination may be reinforced. (2) The good teacher is likely to have something of the evangelist in him. But in the area of religion, as in other areas, we should insist upon the difference between teaching and preaching. The good teacher also should be at times critically analytical and at all times able to achieve some rapport with varying types of enquiring minds. He must be alive to the issues and developments in his field; he needs to study and to think.

I would hope that the teacher in the field of religion would be vitally related to a community of faith. But I have reservations about giving him professional responsibility for the life of that community on the campus. Obviously, it would be foolish to deny that one man can successfully play the roles of scholar, teacher, preacher and pastor in the college. The men who do so well, however, are not in great abundance.

3) *Discipline, Area, Field, Dimension? How Handle Religion in the Curriculum?*

It is the position of some that religion is not an academic discipline and thus should not have a separate place in the curriculum. A friend of mine on the faculty of a sister state university has argued that religion is an area or field and not a discipline. I presume that by this he means, among other things, that there is not a set of investigative techniques and standards associated with religion such as there is with, say archaeology or zoology. The latter two are "trades" with their own canons of scholarship, their own tools and techniques and their own quite specifically defined areas of study. Religion is not a discipline in this sense. It is a broad area which should be subjected to study by the various disciplines whose tools and subject matter might embrace what could be called data of a religious sort. Thus religion should be studied by such disciplines as history, philosophy, sociology, psychology, literature and anthropology. But there should be no separate department of religion.

The late Alexander Miller of Stanford also argued that there should not be a separate department of religion but for different reasons than those given by my friend from the state university. Miller defined religion as a "dimension" (à la Tillich), not a separate "area," and he asserted that it was best conjoined with existing disciplines rather than sundered from them in a separate department. Miller's tack was not that the separate disciplines should apply their techniques to the study of religious manifestations as bits of data among other types of data but that religion, understood as a "dimension," has implications for the presuppositions and content of all the disciplines.

These two positions would agree in holding that there should not be a separate department of religion. The fact of the matter is, of course, that the majority of institutions in this country that take seriously the study of religion as a part of the curriculum do have separate departments. I think a good case can be made for such a department while still recognizing the danger that such departmental study might lead to the isolation of the study of religion from other areas of the curriculum.

Professor Harold H. Ditmanson of St. Olaf College argues that "an adequate knowledge of religion can be gained only if separate courses are used to supplement the religious implications included in other studies. Religion can and should be taught in separate courses *because it is a distinguishable body of experience and knowledge.*" If one is willing to recognize religion as "a distinguishable body of experience and knowledge" then certainly it should have a place in the curriculum.

My own view is that religion is so broad and significant an aspect of human experience and culture that it can only be studied adequately both through such disciplines as philosophy and sociology and through a separate departmental or divisional structure of some sort. (There is also a practical matter at issue here. The way in which most subjects are studied systematically in most colleges and universities is through a departmental structure which is staffed by men who are especially trained in some aspect of the area being studied.)

Thus I would maintain: first, that it is the responsibility of the college or university to provide for study and/or research in religion wherever such study and research is contributory to the goals and purposes of the educational institution concerned—specifically, where such study and research contribute to a liberal education and where they are appropriate to a specialized or professional curriculum; second, that it is the responsibility of the college or university to provide for study and/or research

in religion as a central element in human culture in the same way in which it provides for study and research in other major areas of human culture, such as the fine arts, languages and literature, and philosophy, and to encourage the study of religion as a central factor in human society in the same way in which it encourages the study of other aspects of society through the social sciences.

If the college or university is to carry out these responsibilities it will encourage study in and of religion in various ways—for example, as an aspect of literature, in the form of sociology of religion, philosophy of religion, etc., and also as a separate area on a level with such areas or fields as art, music and philosophy.

4) *Theology or Religion?*

Some will prefer the designation "theology" for this separate area and will see this as a way of avoiding some of the issues suggested above. Theology has been traditionally recognized as one of the academic disciplines. The term suggests articulate and systematic verbalization about an aspect of human experience.

Surprisingly enough, perhaps, this is a position which would be supported by my friend from the sister state university and by Professor Ditmanson of St. Olaf College, and was supported vigorously by Professor Miller before his untimely death.

We may be approaching a time when theology will become a more appropriate designation than religion. Still, there are certain reservations about this term. To some it smacks more of sectarianism than religion. This is true of many Protestant laymen and not a few college professors. For example, a statement about religion in the curriculum of one state university holds that theology as a "normative discipline" should not be included in the curriculum of the state university excepting where it is relevant for descriptive purposes and in such departments as philosophy and history (especially intellectual history). It is difficult to present theology in such a way as to avoid "indoctrinating or pressuring students" to acceptance of a particular point of view. Thus it can only be safely handled by such "neutral" disciplines as philosophy or history. (Neutral is my term.)

The fact that theology is a term which has not been generally accepted in Judaism raises further questions about the advisability of the general use of the term in our religiously pluralistic society. We need also to consider the study of religions, in addition to Judaism, in which theol-

ogy, as historically understood, plays a negligible role. (Zen Buddhism, for example).

Finally, theology represents an intellectual approach which may fail to treat adequately the heart of religious experience and expression. Should not the curriculum be so structured as to help the student see religion as the totality which it is and not view it merely from the limited standpoint of sociology or psychology or history or even theology? A possible analogy might be found in our approach to art. The usual curriculum provides not only for the history and theory of art: it is also designed to expose the student to the best types of artistic endeavor and to develop in him some appreciation for art as an aesthetic expression. May we not do something similar in the area of religion?

My own preference is for a department of religion in which theological studies would be one branch.

5) *Pluralism*

This last point brings us to the question of how much the curriculum in religion should attempt to reflect and give attention to the complex pattern of religious expression in the modern world. We commonly recognize that America is religiously pluralistic. To what degree, and how, should this be recognized in the college's treatment of religion as an academic discipline? I would suggest that, where feasible, the major religious traditions—especially of our culture—should be presented from the “inside” as well as the “outside.” This means an effort to convey imaginatively the *gestalt* or spirit of the religious faith, to allow it to speak out of its own authenticity. An imaginative teacher can do this quite well, especially with a judicious use of “aids” available to him. However, an articulate and academically responsible member of the community of faith being presented will probably do this more satisfactorily than someone from the “outside.”

6) *Religion as an Academic Discipline in the State-Supported Institutions.*

What is the place of religion as an academic discipline in the state university? The fact of the matter is that religion is being taught (or “taught about”) in most of the state colleges and universities in the United States. President Seymour A. Smith of Stephens College has pointed out that “over ninety-five per cent of the major state universities, by one device or another, do make provision for courses in religion.”⁴ This, of course,

is a figure which needs further analysis—in terms of both quality and quantity.

Course offerings in State Universities vary from one or two courses offered in some department other than religion to more than thirty courses which form a full-scale curriculum in a single department or school of religion. Also, the patterns followed by the various institutions differ a great deal.

Generally six types of structure are evident: (1) Isolated regular courses listed in departments or divisions of the college or university but not specifically under the heading of religion. These courses usually appear in such fields as English literature, history, Oriental and classical languages, philosophy, psychology, and sociology. (2) A department of religion which operates generally as any other department in the college. (3) A department of religion and philosophy in which courses in both areas are taught under one departmental structure. (4) A department of philosophy which has a large number of offerings in the field of religion. (5) A school or institute of religion controlled and financed by one or more religious agencies but officially recognized by the college or university, credits being accepted either directly or approved for transfer. Schools and institutes of religion are usually incorporated and responsibilities are vested in a board of trustees. (6) Denominational courses sponsored by religious foundations and taught by direct arrangement with pastors. (In some institutions this pattern is designated by the rubric "Bible Chairs.") Each denomination is financially responsible for its own teaching personnel and for meeting certain conditions regarding facilities, equipment, and academic standards. A limited number of credits may be accepted by the college or university toward graduation requirements. Combinations of these types may be found in a number of institutions.

Types of courses offered also vary greatly. Most commonly found are courses in Bible, ranging from a literary introduction to the Bible to a whole host of courses on various aspects of the Bible such as the prophets, the life and teaching of Jesus, the philosophy of the Old Testament, the early Christian Church, the theology of Paul, the archaeology of the Bible, and the like. Another common course is one that deals with some aspect of the living religions of the world, approached either historically or comparatively or both. Also quite common are courses in the philosophy of religion, the sociology of religion, and somewhat less common, the psychology of religion. Others include the history of Christian thought, religion in America, the history of Christianity, the Reformation, the Catholic faith, post-biblical Judaism, and the like. Courses specifically in the field of religious education are not common. For the most part the courses in religion offered in the publicly supported institutions are of a liberal arts nature and are not designed specifically to prepare the student for any type of professional service. While many public institutions offer a major in the field of religion or a program designed for

pre-ministerial students, the majority of students who take courses in religion are non-majors or non-specialists. Very few institutions offer advanced degrees in the field of religion. To my knowledge only one state university (Iowa) offers advanced work toward the Ph.D. degree in religion.⁸

This analysis says nothing of quality. How do these courses measure up in comparison with what is offered in other disciplines in the various institutions? Are they acceptable offerings of an academic discipline? No doubt the variation here is also great. Much will depend upon how seriously the institution takes the subject and how much effort is expended in controlling quality.

My own observation would lead me to conclude that, while it is true that the great majority of state-supported institutions of higher learning do provide for the study of religion in some way, what is being done in most instances is not entirely adequate either to the breadth of the field or as measured by academic standards. But I must add that I am not certain the private and church-related institutions are greatly superior in this regard.

Curriculum and Teaching

What is adequate? Here I would return to my original twofold thesis that (1) religion is significant to the liberal arts curriculum, and (2) religion as a central aspect of human experience and culture should be subjected to study and research in the university by men of specialized training who will in turn train students to carry on specialized study in this area. Types of courses will vary with the structure and possibilities of each institution. Where the study of religion is required or strongly recommended in a liberal arts college, it would seem most appropriate that the subject be approached and presented in a manner most conducive to a liberal education. By this I mean relating religion to a broad cultural framework and presenting it in terms of some of the most vital issues of the culture.

Purely as an example let me suggest a beginning course which might be labelled Religion in Human Culture. I would not conceive of this as an introductory course in the usual sense but more as a "core" course designed to give the student a broad but not too shallow exposure to the subject. Such a course might begin with a historical and systematic presentation of two or more major religions, including Christianity. This presentation should be well supported from the sources, specifically the scriptures and basic documents of the religion and some of the artistic

and other types of expression which characterize it. This might be followed by an effort to deal with the relationships between religion and human culture in our own time. This type of introduction would first expose the student to his own and other religious traditions, followed by a coming to grips with some of the liveliest issues of our own age.

Beyond this type of general course the curriculum in religion might be divided into Biblical studies, historical studies and theological studies, with the level and the degree of specialization dependent upon the caliber of students available and the type of institution. As suggested above, it might well be in keeping with the responsibilities of a university to offer advanced and specialized courses in all three of these fields.

It is obviously important to plan the offering in this area carefully if one is taking seriously religion as an academic discipline. Even more important, however, than the curricular structure is the caliber of teaching. "The universities are schools of education, and schools of research," writes A. N. Whitehead in his essay on "Universities and Their Functions."

But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the students or in the mere opportunities for research . . . Both these functions could be performed at a cheaper rate . . . The justification for a university is that it preserves the connection between knowledge and the zest for life, by uniting the young and the old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively.*

There are few subjects that can excite more interest in a student than man's ventures and adventures in faith. On the other hand, nothing is quite so deadening as a dull and disinterested presentation of religion in some least-common-denominator fashion. The student should be helped to understand imaginatively religion as the complex and powerful phenomenon that it is.

1. "There are several major themes that command the attention of the historian of American higher education," writes Professor Richard Hofstadter, "but among these the oldest and the longest sustained is the drift toward secularism." Opening sentence of *The Development and Scope of Higher Education in the United States*, New York, 1952, p. 3.

2. *Crisis in the University*, London, 1949, p. 69 ff.

3. Harold H. Dittmanson, Howard V. Hong, Warren A. Quanbeck, *Christian Faith and the Liberal Arts*, Minneapolis, 1960, p. 125. (Emphasis added)

4. "Religious Instruction in State Universities: A Report of Recent Trends,"

Religious Education, LIII, 3 (May-June, 1958), p. 290. Smith's study included seventy of the larger state universities and colleges. He indicates that his sampling of additional state colleges "did not reveal an appreciably different over-all picture" (p. 293).

5. Robert Michaelson, "Religious Education in Public Higher Education Institutions," *Religious Education: A Comprehensive Survey*, edited by Marvin J. Taylor, New York, 1960, pp. 309-10.

6. *Whitehead's American Essays in Social Philosophy*, edited with an introduction by A. H. Johnson, New York, 1959, p. 188.

Further Suggested Reading

RICHARD HOFSTADTER and WALTER P. METZGER, *The Development of Academic Freedom in the United States*, Columbia University Press, New York, 1955.

MILTON D. McLEAN and HARRY H. KIMBER, *The Teaching of Religion in State Universities* (descriptions of programs in 25 institutions), Office of Religious Affairs, University of Michigan, Ann Arbor, 1960.

ALEXANDER MILLER, *Faith and Learning*, Association Press, New York, 1960.

A. L. SEBALY, editor, *Teacher Education and Religion*, American Association of Colleges for Teacher Education, Oneonta, New York, 1959. Suggestive discussions of religion in relation to other disciplines but no separate treatment of religion as an academic discipline.

HUSTON SMITH, "The Interdepartmental Approach to Religious Studies: An Account of the Program at Washington University," *Journal of Higher Education*, Vol. XXXI, No. 2, February 1960.

ERICH A. WALTER, editor, *Religion and the State University*, University of Michigan Press, Ann Arbor, 1958. Provocative discussions of various aspects of the subject. However, the place of religion as an academic discipline is given very little attention.

Commission on Academic Freedom and Tenure

WALTER C. LANGSAM, Chairman

At its meeting in Boston in January 1960, the Association voted to table a proposed Statement on Recruitment and Resignation of Faculty Members, presented for approval by the Commission on Academic Freedom and Tenure. The tabling motion was passed so as to give members time for further thought on the statement, to make it possible for the commission to canvass the members for comments and suggestions, and to enable the commission to review its position in the light of the responses.

The Association's mandates to the commission have been carried out. A general poll of the membership early in 1960 brought replies from only seven per cent of the members. Most of these objected to one detail or another of the statement but simultaneously acknowledged the desirability of having some general guidelines in this area.

Then, in May 1960, the commission met in Washington, D.C., studied the responses, debated the advisability of making changes in the statement and finally voted to recommend once more approval of the existing version. Only a historical preamble was added.

And at this Denver meeting, at a session held on 10 January 1961, the commission instructed the chairman to include in its official report a summary of the reasons why that body decided not to revise the form of the statement as presented a year ago. These were the reasons:

- 1) The statement's values seemed to outweigh its limitations.
- 2) There was no consensus among members' replies or among commission members on precisely which parts of the statement should be changed.
- 3) The great majority of presidents who responded to the mailing expressed general approval of the statement.
- 4) It seemed unlikely that *any* statement would satisfy all objections.
- 5) It was agreed that a joint declaration of this kind, representing agreement among three major associations, was bound to contain some compromises.
- 6) Any changes would have to be cleared with AAUP and the State Uni-

versities Association, who have approved the present text, and would thus result in delay of another year or two.

In light of these developments, and in the firm conviction that some written code of ethics on recruitment practices and resignations is essential to the welfare of higher education, the Commission on Academic Freedom and Tenure recommends adoption of the proposed Statement on Recruitment and Resignation of Faculty Members, as annexed to this report.

The commission also has before it two items for further study in 1961. The first grew out of the response to a questionnaire recently sent to the membership, asking whether its presidents would find helpful "a statement of recommended principles by which to govern the invitation of outside speakers by student groups."

This mailing brought 235 replies, representing thirty per cent of the membership. Of the responses, 203 favored a draft of such guidelines and only 32 felt no need therefor. Hence a subcommittee of the commission will make a survey of existing practices in this sphere and present its findings with recommendations to the parent body.

The second item grew out of a recognition that several current and vital aspects of academic freedom can be properly studied only in relation to a careful review of the joint statement on Academic Freedom and Tenure adopted by this Association in 1941. Such a comprehensive review will accordingly be made during 1961.

Statement on Recruitment and Resignation of Faculty Members

PREAMBLE

The 1958 report of the Commission on Academic Freedom and Tenure contains the following illuminating passage on the origin and purpose of the statement now being recommended for adoption:

"Since the meeting of 1955, reference has been made each year to the growing problem of faculty moves from one institution to another and the rights, obligations, and considerations involved. Thus far our deliberations have been limited to resolutions for virtue and against sin. The commission takes note meanwhile of a recent set of recommendations made by Committee A of AAUP (4 August 1957) concerning among other things the proper date for notifying faculty not on tenure of their reappointment or termination, as well as the proper date for reply in case the teacher intends to leave.

"Interest throughout the Association is rising on these points. Your commission makes the following recommendation: that early consultation be sought with appropriate representatives of AAUP on the possible preparation of a set of standards on such matters as faculty recruitment between colleges

and universities; proper dates for notification of reappointment, acceptance, etc.; minimal expectancies for consulting department heads, deans and presidents at both ends of the process; reasonable time limits for the acceptance of foundation grants, fellowships, etc., calling for leaves of absence; and something which might without asperity be referred to as the sanctity of agreements to appoint and to serve. We should regard academic freedom and tenure and the reappointments leading up to tenure as a two-way street. In the conditions already upon us it may be no reflection upon our trade to suggest that we need a code of ethics which will buttress both the teacher and the administrator in our typically informal contractual matters. It has been the tradition of college teaching that ours is a gentle profession. Perhaps a gentle profession requires added protection when the going gets rough."

The membership in 1958 approved the commission's recommendation, and a subcommittee of the commission was subsequently appointed to meet with representatives of AAUP to work out a mutually agreeable set of standards. The ensuing history of the statement has been so complex that a brief review may be helpful.

The joint AAC-AAUP committee, after lengthy deliberation, agreed on a tentative set of principles which were approved by the full commission and were presented to the AAC membership for its information and reflection at the January 1959 annual meeting in Kansas City. (The statement was subsequently published in the Association's bulletin, *Liberal Education*, March 1959.)

In the course of the following year—that is, in the balance of 1959—the statement underwent several changes as a result of further consultations with AAUP and with other interested groups. One of the chief points at issue was the date prior to which faculty members should be notified of their rank and salary for the ensuing year.

The original draft gave March 15 as the terminal date for notifying faculty members on *probationary* appointments. Ultimately, it was agreed that *all* faculty members should be notified of their rank and salary for the coming year by that date. At the same time, the proposed date after which faculty members should not resign to accept other employment for the following academic year was changed from April 15 to May 15. Finally, the joint committee agreed to move forward from April 1 to May 1 the date by which faculty members should not be offered appointments by other institutions. The last two changes were made at the suggestion of the State Universities Association which pointed out that state-supported institutions would find it difficult to comply with the earlier dates because of the exigencies of their appropriations calendars.

The amended statement was approved by the Executive Committee of the State Universities Association in November 1959. The Council of AAUP

likewise voted approval "in principle" in November 1959, and expressed the opinion that the revised statement would be acceptable to the AAUP membership.

This brings us to last year's annual meeting in Boston, at which your Commission on Academic Freedom and Tenure, having itself approved the amended statement, recommended its adoption by the membership. You will recall that after brief discussion in open meeting, in which a number of members expressed the desire to give the statement further thought, the commission's recommendation was tabled for one year. Included in the tabling motion was the request that during the year the commission canvass the members for comments and suggestions and review its position in light of their responses.

A general mailing one month after the annual meeting elicited only 58 replies, from 7 per cent of the AAC membership. A few of these respondents objected to the very idea of a code of principles in this area, but the overwhelming majority—even of those who criticized some details of the statement—acknowledged that the establishment of some guidelines was desirable and would be helpful. Such criticism as there was centered primarily on one or another of the proposed terminal dates.

At a meeting in May 1960, your commission carefully reviewed the responses from the membership and debated the desirability of various changes and amendments to the statement. Ultimately, it reaffirmed its position and voted to recommend to the membership the adoption of the present version. In so doing, the commission would like to underscore the following points:

- 1) No set of principles adopted by the Association can do more than *suggest and recommend* a course of action. Consequently, the present statement in no way interferes with institutional sovereignty.

- 2) The commission realizes that the diversity of practice and control that exists among institutions of higher learning precludes any set of standards from being *universally* applicable to every situation.

- 3) The statement is concerned only with *minimum* standards and in no way seeks to create a norm for institutions at which "better" practices already are in force.

- 4) The commission recognizes the fact that "emergency" situations will arise and will have to be dealt with. However, it urges both administration and faculty to do so in ways that will not go counter to the spirit of co-operation, good faith and responsibility that the statement is seeking to promote.

- 5) The commission believes that the spirit embodied in the proposed statement is its most important aspect.

In the firm belief, then, that the development of an effective code of ethics for the profession is essential to the welfare of higher education in the difficult

years ahead, your Commission on Academic Freedom and Tenure recommends the statement for formal adoption by the Association.

THE STATEMENT

Mobility of faculty members among colleges and universities is rightly recognized as desirable in American higher education. Yet the departure of a faculty member always requires changes within his institution, and may entail major adjustments on the part of his colleagues, the administration, and students in his field. Ordinarily a temporary or permanent successor must be found and appointed to either his position or the position of a colleague who is promoted to replace him.

In a period of expansion of higher education, such as that already existing and promising to be even more intensified as a pattern for the coming years, adjustments are required more frequently as the number of positions and of transfers among institutions increases. These become more difficult than at other times, especially in the higher academic ranks. Clear standards of practice in the recruitment and in the resignations of members of existing faculties should contribute to an orderly interchange of personnel that will be in the interest of all.

The standards set forth below are recommended to administrations and faculties, in the belief that they are sound and should be generally followed. They are predicated on the assumption that proper provision has been made by employing institutions for timely notice to probationary faculty members and those on term appointments, with respect to their subsequent status. In addition to observing applicable requirements for notice of termination to probationary faculty members, institutions should make provision for notice to all faculty members not later than March 15 of each year of their status the following fall, including rank and (unless unavoidable budget procedures beyond the institution forbid) prospective salary.

1) Negotiations looking to the possible appointment for the following fall of persons who are already faculty members of other institutions, in active service or on leave-of-absence and not on terminal appointment, should be begun and completed as early as possible in the academic year. It is desirable that, when feasible, the faculty member who has been approached with regard to another position inform the appropriate officers of his institution when such negotiations are in progress. The conclusion of a binding agreement for the faculty member to accept an appointment elsewhere should always be followed by prompt notice to his institution.

2) A faculty member should not resign in order to accept other employment as of the end of the academic year, later than May 15 or thirty days after receiving notification of the terms of his continued employment the

following year, whichever date occurs later. It is recognized, however, that this obligation will be in effect only if institutions generally observe the time factor set forth in the following paragraph for new offers. It is also recognized that emergencies will occur. In such an emergency the faculty member may ask the appropriate officials of his institution to waive this requirement; but he should conform to their decision.

3) To permit a faculty member to give due consideration and timely notice to his institution in the circumstances defined in paragraph 1 of these standards, an offer of appointment for the following fall at another institution should not be made after May 1. The offer should be a "firm" one, not subject to contingencies.

4) Institutions deprived of the services of faculty members too late in the academic year to permit their replacement by securing the members of other faculties in conformity to these standards, and institutions otherwise prevented from taking timely action to recruit from other faculties, should accept the necessity of making temporary arrangements or obtaining personnel from other sources, including new entrants to the academic profession and faculty personnel who have retired.

5) Except by agreement with his institution, a faculty member should not leave or be solicited to leave his position during an academic year for which he holds an appointment.

Commission on the Arts

GRELLET C. SIMPSON, Chairman

The Arts Program has come a long way since the cloudy and uncertain days of March 1954. Then the future looked anything but bright. The uncertain outlook for continuation of this service to member colleges was the result of a change in the administration of the Association of American Colleges. Dr. Snavely had announced his retirement as executive director, effective on June 30; Dr. Distler had been appointed to succeed him on July 1. It is understandable that, during the transitional period, neither wished to make decisions relating to the Association's financial responsibility towards the Arts Program. For several years support had been given to the program based on allocation of \$10.00 from dues paid by member colleges.

The Association's Board of Directors met in Washington on March 9. Among other items for consideration was the continuation of the Arts Program. Miss Baker had submitted a very modest budget based on the assumption that the office would be operated from her apartment and that she would accept a fifty per cent decrease in her salary. Dr. Calvert N. Ellis, President of Juniata College and then chairman of the Commission on the Arts, submitted the budget. His belief in the program, and his persuasive powers, resulted in favorable action. The Board of Directors authorized the continuation of the program and recommended that financial support be continued. The decision was welcome news, but delayed action was a serious obstacle to any projected plans for the 1954-55 academic year. Since that time conditions have improved to such an extent that the Arts Program is now able to function without a subvention from the general funds of the Association.

For comparison, it is interesting to note certain statistics connected with the type of offerings and the number of engagements secured for two academic years:

<i>Type of Offering</i>	<i>Number of Engagements</i>	<i>Anticipated</i>
	<i>1955-56</i>	<i>1960-61</i>
Lecturers	48	164
Dancers	13	36
Drama and Mime	8	47
Musicians	45	116
Poets	8	10
	<hr/> 122	<hr/> 373

But this healthy increase in engagements would not have been possible without financial support from friends and foundations:

Since 1956 an annual grant of \$5,000 has been made towards the general support of the Arts Program by the Charles E. Culpeper Foundation.

Beginning in 1957-58, the Danforth Foundation established a significant program of visiting lecturers designed to strengthen the intellectual, the religious and the cultural aspects of liberal education in the United States. A commitment for the continuation of this project through 1962-63 has been made by the Foundation.

The Coolidge Foundation in the Library of Congress turned to the Arts Program for cooperation in promoting chamber music, beginning in 1958-59.

In 1960 the Ella Lyman Cabot Trust and "The Friends of the Arts Program" subsidized concerts and visits by Roland Hayes, tenor, and Natalie Bodanya, lyric soprano.

In 1960 the United States Steel Foundation made a non-renewable grant of \$5,000 for the benefit of the Arts Program. Full credit for this valuable assistance belongs to Dr. Distler. His personal contacts with officials of the Foundation were responsible for this action.

Plans for further expansion with additional financial support are now under way. Through the generosity of other "friends of the Arts Program," we shall receive assistance in presenting younger musicians who have had considerable concert and recital experience and who have achieved sufficient professional maturity to relate themselves to the "visit plan." All artists will remain on campus for approximately two days and will be available for master classes and workshops in addition to recitals and concerts. This project will be inaugurated in the fall of 1961. Offerings will include:

Duo of viola and piano
Duo of cello and piano
Duo of violin and piano
Two vocalists
Two pianists
Harpsichordist
String Quartet

Subsidies to aid our colleges in meeting the cost of obtaining these musicians will be available upon application for assistance and upon assurance that it would not be possible to absorb the total cost in the current budget of the college concerned.

Complete information on this new project, the Danforth Visiting Lecturers and all other participants in the Arts Program is given in the announcements booklet for the 1961-62 season.

Commission on Christian Higher Education

WILLIAM F. QUILLIAN, JR., Chairman

The provocative panel discussion on "The Validity of the Religious Tradition in Higher Education Today" which was presented at one of the general sessions of last year's annual meeting of this Association prompted the members of this commission to examine anew its unique role and its responsibility to the Association as a whole. The fact that some of the panelists sharply challenged both the vitality and the relevance of the Christian tradition for higher education raises major questions for all of us.

A two-day meeting of the commission was held in Washington, D.C., on 23-24 September 1960 for the purpose of confronting certain of these issues. At this fall meeting the members of the commission noted that various commissions, committees and other groups, some church-related and some not, are concerned with the role of religion in higher education. There was emphatic agreement, however, that by providing the only meeting place for institutions, both Catholic and Protestant, which are committed to Christian higher education, the commission has a needed, indeed an essential, task to perform.

Particular areas of activity agreed upon as important for the future work of the commission included: further development of inter-faith understanding and cooperation in the field of higher education; consideration of the differences, if any, in the place of religion in a tax-supported institution and in a church-related institution; clarification of the task of Christian higher education for ourselves, for our institutions and for the public in general; correlation of the work of other groups concerned with Christian higher education; stimulation of studies in the field of religion in higher education which are not being made by other groups; and the nature of religion as an academic discipline.

Two of these tasks were discussed at greater length and were adopted for early implementation. The first of these concerns the feeling that there is need for all members of the Association to know more of what is being done through programs and studies in the field of religion in higher education. To this end, the commission is proposing to the Board of Directors of the Associ-

ation that a report be made regularly in *Liberal Education* of such programs and research projects being carried on by various organizations or institutions. It is anticipated that the chairman and certain other members of the commission would assume a major responsibility for assembling this material.

The second task to be pursued by the commission has to do with exploring the nature of religion as an academic discipline. At its meeting held here in Denver on Tuesday of this week, Dr. Robert Michaelson, director of the Institute of Religion in the State University of Iowa, spoke on the topic: "Religion as an Academic Discipline," and joined with commission members and guests in a discussion of this topic. The selection by the commission of this particular topic as the focus for its session held in conjunction with the annual meeting of the Association was influenced by the announced plan for the general program to be based upon a consideration of various academic disciplines.

Following upon this discussion within its own membership, the commission recommends to the Board of Directors that at the 1962 meeting of the Association there be a general session with a speaker or speakers on either religion as an academic discipline or on another special topic related to the concerns of this commission.

Further, because of the relevance and excellence of the paper on "Religion as an Academic Discipline" presented by Dr. Michaelson to the commission and its guests, the commission recommends that the paper be printed in an early issue of *Liberal Education* and that reprints be made for distribution to the president of each member of the Association.

The commission reports its sponsorship of another annual meeting of the Conference of Church-Related Colleges in the South, held in Memphis, Tennessee, on 29 November 1960. The program consisted of papers by Professor Virgil Blum of Marquette University and President William F. Quillian, Jr., of Randolph-Macon Woman's College, on the "Role of the Church-Related College Today," as viewed respectively by a Catholic and a Protestant.

Officers of the commission elected for 1961-62 are:

Chairman: President Hugh E. Dunn; *Vice Chairman:* President Paul W. Dieckman; *Secretary-Treasurer:* Guy E. Snavelly.

Elected to membership in the commission in the class of 1964 are:

President Frederick M. Binder, Hartwick College; President William G. Cole, Lake Forest College; President Hugh E. Dunn, John Carroll University; President Irvin E. Lunger, Transylvania College; President William F. Quillian, Jr., Randolph-Macon Woman's College; *ex officio:* James M. Godard, executive director, Council of Protestant Colleges and Universities.

Commission on College Finance

CARTER DAVIDSON, Chairman

Your Commission on College Finance presents with pride its first major publication, *Americans Like To Give*, written largely by Dr. John Pollard, Vice President of the Council for Financial Aid to Education, with editorial assistance from members of the commission and from Vice President John Meck of Dartmouth College, and published by the Council for Financial Aid to Education.

The council has borne the full cost of preparation and printing, and plans a free distribution within the next few weeks to all 2000 college presidents, plus 1250 directors of development and public relations. Our commission feels that this 24-page booklet, setting forth a great variety of methods of giving to colleges, and the legal bases for all of them, will be of immense value to college fund-raisers, and that many of our members will want to order copies in quantity for use with trustees, alumni and other friends. The printers are therefore holding the type, and additional copies will be run off to meet the demand.

CFAE has no desire to recover its initial investment, and therefore copies will be provided at reprint cost. They must be ordered from CFAE in lots of 100 or more. If orders total 10,000 copies, the cost per copy will be only 12 cents; if over 20,000, the cost will be 10 cents; if over 50,000 (and I venture to prophesy this last figure will be exceeded), the cost will be only 8 cents per copy—plus shipping costs from New York. Orders must be received by 15 February 1961. You will find order blanks with your complimentary copies.

The commission invites the Association to adopt a resolution of deep appreciation to the Council for Financial Aid to Education for financing this publication, and to Dr. John Pollard for writing the book. The resolution will also thank CFAE for the series of eighteen regional workshops in fund raising held for college presidents during the past two years.

Great interest was also expressed by your commission in the program developed by major corporations of the Cleveland area during the past year by which one per cent of corporate earnings before taxes was pledged to support higher education. We are heartened by this development and by the fact that during 1961 CFAE is devoting careful study to the possibility of extending this corporation attitude into other communities where a united college appeal might be feasible.

During the year your commission spent one entire meeting and considerable additional time in working out a scheme by which pilot studies of "operations analysis" can be made in approximately ten member colleges of the Association—these studies to be reported and published to provide models by which other colleges can undergo similar analysis. After careful consideration, the Financial Planning Associates of Chicago, Illinois, has been retained to carry out the analyses. Invitations will go out to the participating colleges shortly and actual work will begin as soon as funds are received from an interested foundation. It would appear that this will be the major activity of the Commission during 1961.

It was decided that the cost accounting manual for small colleges, a project in which we have been interested for some time, will probably develop as a by-product of the operations analysis, and can be postponed to 1962.

The commission commends the activity of the American College Public Relations Association in operating institutes for the training of college development officers, and hopes that this movement will expand.

Under new business at this January meeting, the commission noted with great approval the success of the colleges of the states of Illinois, Iowa, Minnesota and Wisconsin in securing greatly reduced "preferred group" rates on fire and extended coverage insurance. We urge that this movement spread to other states and that similar group action be engaged in by colleges for reduced rates on liability, automobile, bonding and other insurance premiums.

It was felt that such group economies and other financial experiments should be given wider publicity among the membership of the Association. To that end we have secured assurance from the editor of *Liberal Education* that space will be given for the publication of information from colleges and college groups on financial matters. Your commission offers to serve as a clearing house for such publicity.

Commission on Faculty and Staff Benefits

MARK H. INGRAHAM

This year we were both the tortoise and the hare. First, as to the tortoise. After several years of planning a study of collateral benefits furnished faculties, other than those provided through salary, insurance, annuities, etc., your commission has been trying to secure the funds necessary to carry out the study. As yet these funds are not available but we are more optimistic now than we have been for some months. I hope the tortoise is about to take another step.

As to the hare. For some years the American Association of University Professors, through its Committee Z on the Economic Status of the Profession, has published a report on the compensation of faculty members in various institutions which were willing—not always willingly willing—to have such publication take place. Statistics were also published summarizing information furnished on a confidential basis.

The details and the broad structure of this procedure have been both praised and adversely criticized. In October 1960 the Pennsylvania Association of Colleges and Universities passed resolutions advising its members to give information on these matters only on a confidential basis as long as the program is unilaterally established. Moreover it requested that the Association of American Colleges as well as certain other organizations of administrators "study the problems . . . and take such action as may be necessary to obtain sound and helpful action in this area." AAUP, which has constantly been working on this question, has requested a group of organizations including AAC to send representatives to a conference on the matter, to be held in February.

Your commission has agreed to study the question, as requested by PACU, and as a first step has, with the approval of the Board of Directors, agreed to be represented at the meeting called by AAUP, with the understanding that its representative has no power to commit either the commission or the Association. It named Dean Brown, chairman of the commission, as its representative and Dean Ingraham as the alternate. The commission realizes that in this matter AAUP is seeking to serve an important purpose and wishes to help it

in attaining our mutual objectives. It is also concerned with the difficulties that a large number of our members believe have been or may be caused by certain aspects of the compensation grading program. You may expect further reports on this matter.

Betting is now open on the hare and the tortoise.

Commission on International Understanding

RICHARD G. GETTELL, Chairman

The role of the American liberal arts college must be subjected to continuous re-evaluation in the light of national and world events. A college which remains vital is not only engaged in the age-old pursuit of truth; it is also undertaking a responsibility for training and developing the minds of the next generation. It is not enough for all to search for truth for its own sake nor to stretch the brains of college students solely to enhance their development as individuals. This would be education in a vacuum. Truth, to have meaning, must be disseminated and put to use, and the individual, to have significance, must apply his talents to contend with and contribute to the world around him.

The Commission on International Understanding draws the attention of the members of AAC to the urgent necessity that their educational role be considered in the context of a rapidly changing—and a tense—world. The context is the cold war, the demise of colonialism and the rise of new forms of imperialism, the emergence of new nations, shifting alignments in the United Nations, an epidemic of violent and non-violent changes of government, incendiary trouble spots in Cuba, in Laos and in who-knows-where-next, and a new administration in Washington intent on reassessing our posture as a nation.

When we address ourselves to the need for international understanding we are no longer presenting a pious hope nor an expression of naive altruism: we are, quite literally, defining a prime condition for survival.

American colleges themselves will never remake the world, nor even hold it together, but their graduates can. If they are alerted to the current problems of the world and trained to be able to contend with the problems still on the horizon, they will.

There are two principal ways in which our colleges can contribute directly to greater international understanding:

- 1) By participating effectively in the international exchange of persons.
- 2) By enriching and reorienting our curricula.

Your commission and many member colleges of the Association, in conjunction with other agencies, public and private, have been engaged in numerous efforts in each direction, and in the exploration of the strengths and weaknesses of such efforts as are already under way or are being contemplated.

There is wide agreement as to the mutual advantages—and I stress the word “mutual”—of cultural interchange at the teaching level, in research and among students. All of us who have salted our campuses with selected foreign students and teachers, or who have seen our own faculty members and students return from teaching or studying abroad, are aware of the extra dimension that has been added to the individuals involved and to all who come in contact with them.

We are also aware that many of our exchange programs are imperfectly coordinated and poorly done—so poorly, in fact, that sometimes they contribute more to international misunderstanding than to understanding. If the wrong individuals are selected, or if the programs they enter are unsuited to them, the result can be disastrous. We all know that not enough countries are covered, that not enough money is available and that our separate endeavors are ill-coordinated.

During the past year your commission joined with the Institute of International Education, the Experiment in International Living, the Council on Student Travel and the Ford Foundation in an intensive study of one facet of international exchange: the American export of undergraduates.

A group of forty-odd was invited to meet at Mount Holyoke College immediately after the AAC meeting of last year to consider programs of undergraduate study abroad and to plan for a later, larger conference on the same subject. The report of the Mount Holyoke Conference was distributed to you some months ago.

At the Chicago meeting in October more than 270 colleges and 70 other institutions were represented, including several foreign institutions that receive American undergraduates. All present learned a great deal about the programs now in existence, their accomplishments and their pitfalls. A general desire was expressed for a clearing-house of information about such programs, and I am happy to inform the Association that not only is a report of the Chicago meeting being prepared for distribution this spring, but also that there is a good chance that the sorely needed clearing-house will soon be established.

Further such meetings should probably be held, perhaps addressing themselves to the import side of the question—foreign students in this country—or to the as yet unformed proposal for a peace corps. This has excited much undergraduate enthusiasm but needs rigorous thinking through, along the lines of Max Millikan's report of last week to the President-elect, if it is ever to accomplish its well-intentioned but undefined purposes. Your commission

is prepared to participate in such meetings if they are organized, and plans at least one meeting of its own members during the months ahead to discuss further the programs of international exchange of persons.

The other major area where colleges can contribute importantly to international understanding—enriching their own curricula—is peculiarly within the province of each college and its faculty, and must be related to its own academic purposes. On their own, and sometimes with outside support, many member colleges have been reconsidering their course offerings in the light of the fact that today's graduates must live in the next fifty years, not the last fifty. This involves a world where, for the educated man, and for the United States citizen, the sun no longer rises and sets in the North Atlantic ocean. Accordingly an understanding of non-Western cultures and languages must find its way into the academic tool-kit of the educated American.

There are many approaches to this end: incorporating comparative non-Western materials into existing courses; devising new courses in existing disciplines such as History of Africa, Indian Philosophy, Chinese Art, Economic Development of Southeast Asia; or designing interdepartmental seminars for advanced students who, while majoring in different fields, are converging in their interests on a particular geographical area. This is a fertile field for independent work and honors projects. Then, too, there are organized graduate centers for area studies.

Each college, of course, must find its own way. But none who subscribe to the purposes of a liberal arts training can fail to give attention to the peoples and cultures beyond our shores, including those that are not in the conventional Western tradition.

Plans are afoot, we are told, to establish an organization which can be of great help to individual colleges desirous of curricular change in these directions. It is not ready to be announced yet, but as presently contemplated the organization will provide consultative services, syllabus materials, teaching aids, possibly grants for the development of library resources, and an informational program. This commission warmly applauds the proposed organization and hopes that it will soon come into being.

In this connection, many of you will remember a pamphlet, *Asian Studies in Liberal Education*, prepared by the Asia Society and published by AAC in 1959. This publication described programs under way in several major universities. The Asia Society is now preparing companion materials relating to programs in certain undergraduate colleges, and the commission is happy to recommend that AAC undertake its publication this year.

It is difficult for an individual college to feel its way alone through the problems with which our commission concerns itself. Various agencies of government and many non-teaching institutions are in the act. No college wants to surrender its autonomy and become a mere instrument of foreign

policy; neither does it wish to run counter to the national interest. It knows that learning transcends national boundaries and differing languages and cultures, but it also knows that conflicting interests of nations, great and small, keep the world from being a single unit.

Our problem is to identify and extend the areas of mutual interest between private organizations and their governments, and from nation to nation, privately and governmentally. Colleges must be prepared to take the initiative lest they become mere creatures of governmental policy, but in large part they must work with and through public agencies. Colleges who do neither will lose their effectiveness in the modern world.

A most significant effort to assess the role of private and public agencies in this regard has been released just this week. At the invitation of the State Department a committee headed by J. L. Morrill, and including in its membership Arthur Flemming, Senator Fulbright, John Gardner and, significantly, Dean Rusk, has prepared a study entitled "The University and World Affairs." It is now available, on request, from the Ford Foundation, and is strongly recommended as required reading for all of us—in undergraduate colleges as well as universities—who are concerned with the relationship of higher education to world affairs.

In tune with the conclusions of the Morrill report, and with our own convictions, the Commission on International Understanding is offering two resolutions which will be presented to this body later this morning. They bear on the role of the colleges, other institutions and government in this all-important international field. We urge their careful consideration and adoption.

Commission on Legislation

HURST R. ANDERSON, Chairman

So far as higher education is concerned, the second session of the 86th Congress of the United States can be summed up in few words. The college housing loan program was revived at the eleventh hour by the enactment of an increase of half a billion dollars in the authorized loan fund. Other causes that are of direct concern to colleges and universities made little or no progress.

Your commission held two meetings during the year, and on three occasions gave testimony before congressional committees in the name of the Association. At two of these hearings we were represented by members of the commission; at the third, which was called on short notice at a time when no commission member was available, our testimony was presented by a former member. On a fourth occasion, when we did not feel justified in offering separate testimony, we authorized a witness appearing for the American Council on Education to express the Association's concurrence with the council's views. We also took steps, through correspondence with cabinet members and committee chairmen, to bring before the executive and legislative branches of the government the decisions reached by the Association in its annual meeting of January 1960.

Of the subjects on which resolutions were adopted at Boston, the Florence Agreement on the importation of educational, scientific and cultural materials received the earliest attention from Congress. Towards the end of January the Senate Committee on Foreign Relations held a hearing at which we joined with other organizations represented on the National Committee for the Florence Agreement in testifying in favor of the agreement. One month later the Senate voted by a large majority to give its consent to ratification. As we explained in our last report, however, legislation to give effect to the agreement must be adopted before formal ratification can have any meaning. Such legislation was not introduced until very late in the session and it now awaits re-introduction in the 87th Congress.

We are proposing for your adoption a resolution restating the position you took a year ago, but we feel obliged to remind you that this is one of the issues on which formal action by the Association is apt to be less effective than representations made to individual congressmen by their own constituents.

Although no hostile testimony was given in the Senate hearings, the commercial interests opposed to the agreement are unlikely to remain silent when the enabling legislation comes up for consideration, especially in the House of Representatives. We therefore urge all member presidents to express their support of the agreement to their representatives in Congress. The points to be emphasized are: that the United States will not be required to make concessions to any country that does not accept a reciprocal obligation; that no member of the Communist bloc has as yet signed the agreement—or seems likely to do so; that as educators we are concerned with the principle of the free exchange of ideas rather than with the relatively minor material benefits to be expected for our own institutions.

On appropriations for the international educational exchange program of the Department of State, what we have to report is the same story, with minor variations, that we have told in our last two reports. Once again the House Committee on Appropriation did not hear any unofficial witnesses. Before the Senate committee, we did not give separate testimony but chose instead to associate ourselves with the testimony given by a single witness on behalf of the American Council on Education and the American Association of Land-Grant Colleges and State Universities. That testimony may have helped persuade the Senate to make a substantially larger provision than the House, but the appropriation finally agreed upon in conference fell short of the Administration's modest request, let alone the sum recommended three years earlier by the United States Advisory Commission on Educational Exchange.

It seems to us that the only chance of improvement lies in the possibility that accredited representatives of higher education may in future be brought into consultation at an early stage in the preparation of each year's budgetary estimates. The Association should throw its weight behind the endeavors of the American Council on Education to bring this about. In general, we share the hope of the Commission on International Understanding that the coming year will see the development of much closer cooperation between government and the academic world, not only in relation to exchange programs but over the whole range of higher education's international responsibilities.

An interim report on the status of federal aid for college and university construction was circulated to members of the Association last April. Its purpose was to provide adequate background for the taking of a poll, in fulfillment of the undertaking given at Boston, on any proposal involving grants for academic facilities. As that report stated, we did not offer oral testimony when the Special Education Subcommittee of the House held hearings on "legislation pertaining to the construction of college and university classroom facilities." Instead the subcommittee was asked to place in the record a letter from the Executive Director stating that, in view of the action taken at Boston, the Association remained firm in its unqualified support of the housing loan

program but could do no more than express general support for the *principle* of federal aid for academic facilities.

Later in the session, we joined other educational organizations in testifying before the housing subcommittees of the Senate and the House in favor of an addition of \$500 million to the college housing loan fund. This sum, representing roughly twice the mean annual volume of new approvals, was needed to make up for lost time and keep the program going through the fiscal year 1960-61. A housing bill, which included this provision, was passed by the Senate, and a somewhat similar bill was approved by the Banking and Currency Committee of the House of Representatives. But at this point action on the housing bills was arrested—for the remainder of the session, as it turned out—by the stubborn refusal of the House Rules Committee to permit the House bill to proceed.

As the end of the session approached, it became clear that there was no hope of a housing bill being enacted. Approval of new college housing loans had long since come to a stop for lack of funds. In this situation, the educational organizations, with the help of influential member presidents, made urgent appeals to congressional leaders of both parties for emergency legislation to save the program. Finally, on August 31st, the day on which both houses adjourned, an addition of half a billion dollars to the loan fund was enacted as a rider to a joint resolution extending the life of the U. S. Constitution 175th Anniversary Commission. The bill was signed into law by the President on September 14th, in spite of earlier threats of a veto on any substantial prolongation of the housing loan program.

Throughout the congressional tussle over the housing bills, officials of the Administration made persistent but unavailing efforts to persuade the educational organizations to abandon their support for the housing loan program and approve the Administration's alternative proposal of federal grants and guarantees in support of private loans for both residential and academic buildings. At the same time, some of our best friends in Congress were showing signs of increasing impatience with the failure of the educational organizations to agree on the form that federal assistance for the construction of academic facilities should take. Our spokesmen did their best to explain that our hesitations arose from genuine differences of circumstance, policy and conviction within our diverse constituencies. Finally they agreed that, without in any way committing the organizations, they would lend their technical aid in the drafting of a measure that seemed likely to command the widest approval, namely the provision of loans and matching grants as *alternative* forms of assistance at the option of the individual institution.

This principle was embodied in bills introduced into both houses of Congress, but too late for any action to be taken on them during the last session. Similar proposals are certain to be brought forward with bipartisan

support in the 87th Congress. The Board of Directors of the Association therefore judged it desirable to take a poll of the membership, in conformity with the Boston undertaking, before the opening of the new session of Congress. In order to spare member colleges the trouble of answering two different enquiries on the same subject, the Association made use of the questionnaire previously circulated by the American Council on Education to its own membership.

The response from our membership was impressive. Questionnaires were returned by 564 institutions—70 per cent of the Association, excluding the three member colleges outside the United States and the three federal military institutions. Of those voting, 78 opposed the proposal in question, 12 were uncertain and 474 expressed themselves in favor. The affirmative vote thus represents 84 per cent of those voting and nearly 60 per cent of all members of the Association, whether voting or not.

With this clear-cut decision, the Association of American Colleges goes on record as willing to play its part in subordinating differences of opinion and conflicts of interest to the public need for an act of constructive statesmanship. Unless colleges and universities as a whole take such a stand, their reputation as well as their interests will be jeopardized. The various classes of institutions will be left free to make competing claims on the Federal Government, and to resist each other's—and the government will have no obligation to listen to any of them.

We realize that neither the proposal under consideration nor any possible alternative can be completely satisfactory to everybody. Some colleges have serious misgivings about grants: for others they are the only practicable form of assistance. But we cannot imagine any other solution of the problem that would command as wide a measure of agreement as this one. It excludes nobody from aid and compels nobody to accept aid in a form that violates his convictions. It allows each institution to obtain such aid as it may desire in whichever form is better suited to its own circumstances and its own policies.

Your representatives will carry out your mandate, but at the same time, we appeal to individual members of the Association to give their vigorous support to this endeavor to establish a common policy on an issue of capital importance to higher education.

The National Defense Education Act of 1958 is generally agreed to have been beneficial to the public interest in higher education, but it stands in need of amendment in a number of respects—some of them major issues of principle. Two of these were debated at length in our annual meeting of 1959—namely the disclaimer affidavit for recipients of student loans and the limitation of certain benefits under the Act to teachers in public elementary and secondary schools as against teachers in private schools and in institutions

of higher education. You will recall that the Association did not at that time adopt resolutions on these subjects but that subsequent polls of the membership yielded majorities in favor of repealing the disclaimer affidavit and abolishing discrimination among different classes of teachers.

Bills for repealing the disclaimer affidavit were brought up in 1960 in both houses of Congress. The House Committee on Education and Labor invited testimony but suspended its hearings after the first day without giving the educational organizations an opportunity to testify. Meanwhile the Senate passed a bill removing the disclaimer affidavit but substituting a new provision which would make it a criminal offense for any person who is at the time a member of a "subversive" organization, or who has been a member of such an organization within the last five years and does not disclose the fact, to apply for any grant, payment or loan under the National Defense Education Act. This provision, known as the Prouty Amendment, seems to us to be an improvement on the present law inasmuch as it replaces the administration of a test oath with regular proceedings in the courts. Nevertheless, even with this amendment, Section 1001(f) of the National Defense Education Act would still be unacceptable in principle. In order to leave no doubt in the public mind about the attitude of the Association, we believe that the time is ripe for the adoption of a formal resolution asking the Congress to limit the requirements of the Act to the simple oath of loyalty.

On the abolition of discrimination among teachers, we stood ready to testify but had no opportunity during the 86th Congress. We were given to understand that legislation for this purpose would be promoted by the Administration, but only as part of a comprehensive bill for improving and enlarging the National Defense Education Act. We believe that, on this particular issue, as on the disclaimer affidavit, the Association should now put its position on record in a formal resolution.

Most of the other amendments that are known to be under consideration are designed either to improve the administration of the Act or to effect reasonable extensions of its scope. They do not seem to us to call for specific reference in formal resolutions of the Association. Instead we hope you will allow your commission to exercise its own judgment about supporting—or resisting, as the case may be—such proposals as seem of sufficient concern to colleges of liberal arts and sciences.

At the same time we believe that the members of this Association must face the certainty that amendment of the National Defense Education Act will be only one among several ways in which a growing public concern with the role of higher education in our national life will be expressed under a new Congress and a new Administration. That concern will inevitably be reflected in demands for new forms of governmental intervention in the academic enterprise. As live examples we may cite a comprehensive federal scholarship

program and an extensive system of subsidies for the support of foreign students on our campuses. We do not know whether our Association is ready to take a position on proposals such as these, but it had better be thinking about them.

The revolutionary character of our age will become increasingly evident in the years ahead. In grappling with its problems, the American people and their government will not be content to do nothing about higher education because higher education itself cannot agree on what should be done. If we rely on the obstinate maintenance of habitual attitudes and the uncritical repetition of timeworn shibboleths, we shall simply be brushed aside by the force of events. If, on the other hand, we wish to take a proper share of responsibility for our own fate, we shall lose no time about re-examining our cherished beliefs, sorting out the principles that are truly fundamental and preparing to apply them imaginatively to new situations. The plea we made to you two years ago for general agreement on a public policy for higher education must be renewed with redoubled emphasis in January 1961. Agreement will not be easy to reach, for higher education has a dual responsibility: to the integrity of its own mission and to the society that supports it as an organ of the public welfare. But on our ability to strike a true balance, both academic freedom and a free society will depend for their survival.

Commission on Liberal Education

BYRON K. TRIPPET, Chairman

In 1960 as in each of the preceding four years the principal activity of your Commission on Liberal Education has been the program of intellectual life conferences for college presidents and deans.

Three conferences for presidents were held in the summer of 1960: one at Pugwash, Nova Scotia, another at Grove Park Inn, Asheville, North Carolina, and a third at Wagon Wheel Ranch in Colorado. One conference for deans was also held at Pugwash. In addition to these conferences, a reunion conference for former participants was held at Colorado Springs, with approximately forty presidents attending, on January 7 and 8 of this year.

The commission wishes again to acknowledge with gratitude its indebtedness to Mr. Cyrus Eaton for his generous hospitality to the groups meeting at Pugwash and to the Fund for the Advancement of Education for continued financial support of the total conference project.

The Commission on Liberal Education continues to regard this program of intellectual life conferences as the most important single contribution it can make to member institutions of the Association in the interest of liberal education. Confronted as they inevitably must be by urgent diverse practical problems of college administration, American college presidents are constantly in danger of being alienated from the life of the mind which is central to the purpose of the liberal arts college. Even an occasional opportunity for college presidents to enjoy the kind of intellectual, recreative companionship provided by these conferences, therefore, is an important aid to the educational cause college presidents are intended to serve as well as to the presidents themselves.

There is abundant evidence that the influence of the intellectual life conferences is a continuing influence for those who have participated and in many cases for the institutions over which the participants preside. More than 200 college presidents and over sixty deans have taken part in this conference program. There is good reason to believe that the great majority of these would welcome an opportunity to repeat the conference experience. A preliminary survey of those presidents who have not yet participated indicates that plenty of candidates for future conferences remain to be served.

The Commission on Liberal Education therefore recommends the continu-

ation of the intellectual life conferences in the same pattern and number as in 1960.

In addition to the intellectual life conference program, the Commission on Liberal Education has in 1960 explored undertaking three additional projects, with disappointing results because of failure to obtain the financial help required for each project. Two of these undertakings—(1) an experimental program in continuing liberal education for adults, to be conducted jointly by six colleges, and (2) the construction of a high-quality film on the meaning, content and purpose of liberal education—have therefore been suspended indefinitely. The third, a thorough study of the extent to which there is agreement among member colleges on subject-matter entrance requirements, and the extent to which changes in such requirements are being made, will be resumed in 1961.

Your commission hopes also in 1961 to encourage the writing of a book on liberal education. The commission has in mind enlisting someone whose experience and reputation would command respect in educational circles as well as among the general public to write a fresh reappraisal of the meaning of liberal education and its relevance for contemporary American problems. Such a book, if well publicized, might become a new basis for a few years for the kind of continuing critical self-examination in education at all levels that is essential to the vitality of liberal learning.

Commission on Professional and Graduate Study

O. P. KRETZMANN, Chairman

During the past year your commission has held two meetings—the first in connection with the annual meeting of the Association in Boston in 1960, and the second at the 1961 meeting in Denver. It has become increasingly evident during the year that the task of the commission is shifting in a new direction. With the entire field of graduate study placed within the area of the committee's activities by the Board of Directors, there has been a noticeable shift in the center of interest for the commission. Our most pressing problems are now in the field of general graduate study rather than in the definitely professional and pre-professional areas.

During the past year members of the commission have attended meetings of various professional groups including the American Association of Colleges for Teacher Education, a group of medical and hospital administrators, and representatives of the Association of American Law Schools. At all these meetings the members of the commission attempted to represent the point of view of the majority of the members of the Association of American Colleges by emphasizing the centrality of the liberal arts in all undergraduate work.

Members of the commission have also conducted a running survey of the literature published in these areas during the past year. In this task they have had the assistance of the pre-medical and pre-legal advisers on the campuses of two of our liberal arts colleges. In general, the literature of the past year again reveals a growing and healthy emphasis on the liberal arts and an academically respectable union of breadth and depth.

During the past year your commission has also sought financial support for a proposed meeting of graduate deans and presidents of liberal arts colleges. It is a curious fact that although there have been many meetings of persons representing the two groups there has to our knowledge been none of any significance between the deans of graduate schools, which produce the product to be employed by liberal arts colleges, and the presidents of those colleges. It must be clear that a closer cooperation and mutual understanding between graduate deans and college presidents is a vital issue. We are happy to report that a national foundation has expressed interest in such a confer-

ence, and we hope that it can be arranged for the spring or summer of 1961. It is evident that the program must be prepared very carefully in order to yield the greatest possible results.

As we reported at the Boston meeting, the volume *A Guide to Graduate Study* by Frederic W. Ness has been taken over by the American Council on Education. The second edition of this valuable guide is now available.

Through an advisory committee, the commission has continued its sponsorship of our directory of fellowships, now under the editorship of Mr. Michael Schiltz of Loyola University, Chicago. The fourth edition of this directory was published in September 1960. The advisory committee for this publication consists of the following:

Dean Glenn J. Christensen
President Conrad A. Elvehjem
Dean Lewis M. Hammond
Dr. Gerald V. Lannholm

Dr. Robert M. Lester
Dean Thomas C. Pollock
Dean Hartley Simpson
Mr. F. L. Wormald

President O. P. Kretzmann

Mr. Schiltz reports that there is still a minority of members in the Association of American Colleges who are not availing themselves of the valuable help for counseling which the directory provides. Your Commission suggests that every college have at least one copy for each undergraduate dean, as well as for all academic counselors on the undergraduate level.

Pre-Medical Education

In the field of pre-medical education there have been several significant developments during the past year. Members of the Association will recall the thorough survey of pre-medical education presented in *Preparation for Medical Education in the Liberal Arts College* by Aura Severinghaus, Harry J. Carman and William E. Cadbury, Jr. (1953). Its findings and recommendations have exerted a wide influence on the development of pre-medical education in the nation's liberal arts colleges. Basically this influence was entirely in the direction of a sound emphasis on the central need for the liberal arts in pre-medical training.

After seven years, Dr. Severinghaus returned to his subject in an article in *The Journal of Medical Education* for April 1960. He reported that during the past two years he and his co-workers had been conducting a re-survey of the 115 institutions which were examined in 1953. The "re-survey" closed with a national conference of representatives of all the colleges involved. The following five topics were thoroughly discussed at that conference:

- I. The total educational span
- II. The gifted student—how do we discover, direct and educate them?

- III. The culminating year—the fourth year of the liberal arts program aimed at developing in the student an intellectual challenge and habits of independent scholarship
- IV. Medical school admission problems
- V. The scientific disciplines—their scope, their content and their objectives.

Under I, Dr. Severinghaus points to experiments now being conducted by a few medical schools in which the total time needed for the M.D. is being reduced by various methods—placement tests for superior students, transferring some liberal education to the medical school itself, greater emphasis on proficiency in the use of the English language, and so forth. Special attention has been given to the culminating (fourth) year in terms of broad liberal education and an intensive study in one major discipline. The emphasis on thorough training in science seems to be in optimum balance with the total requirements for a liberal education. Dr. Severinghaus notes: "This is a hey-day for the science disciplines, for never in history has the public imagination been so aroused as by the successful conquests of science over the mysteries of nature; but no less important or dramatic have been the conquests spear-headed in the humanities and social sciences toward a better understanding of the mind and the qualities of the human spirit. From a practical point of view it may be quite as important for us to discover how we can live together as how we may die together."

Your commission finds itself in thorough agreement with Dr. Severinghaus' approach to the problem. Also worthy of attention is the article in the October 1960, issue of *The Journal of Medical Education*, entitled "Humanities and Premedical Education," by R. F. Arragon of Reed College.

Pre-Legal Education

The year 1960 was comparatively quiet with regard to discussions of pre-legal education. The 1959 Conference on Legal Education had this to say with regard to pre-legal work: "We do not believe that pre-legal education should be prescribed in the sense of listing required courses. Instead students should be advised that studies in the arts and sciences should be pursued which will produce:

- a. A broad cultural background
- b. Habits of thoroughness, intellectual curiosity and scholarship
- c. The ability to organize materials and communicate the results orally and in writing.

These skills and values may be acquired in many courses of study."

It is our impression that these general recommendations are being followed by the great majority of law schools and liberal arts colleges.

Obviously the representatives of liberal arts colleges are deeply pleased with statements of this nature. As such representatives we should, of course, also admit our own responsibility and our occasional failure to carry out the liberal arts tradition in all its implications both for breadth and depth. Your commission is especially disturbed by the fact that complaints concerning the literacy of our graduates continue to multiply. It is evident that we must devote more attention to the fine and great art of reading and writing English.

At the annual meeting of the Association of American Law Schools the executive committee was given the power to permit certain experimentation in the program for pre-legal students at individual schools. The executive committee may permit deviations for a period not to exceed six years.

Graduate Study

During the past year lively discussions of the requirements for the M.A. and Ph.D. degrees have continued. In almost every meeting of administrators this subject now becomes vitally important because we are facing the rising tide of students in the 'sixties. Apparently most observers have accepted the fact that with our surging enrolments the percentage of Ph.D.'s on undergraduate faculties will decrease steadily. There is some difference of opinion about the meaning of this situation, but most feel that the loss of men and women who have completed the traditional requirements for the Ph.D. would seriously impair the quality and effectiveness of our liberal arts colleges.

Among a vast number of suggestions and recommendations, there are basically three solutions which are receiving major attention (as in the recent book by Bernard Berelson to which we refer below):

- 1) A change in the requirements for the Ph.D. with less specialization;
- 2) A fixed time for completion (some authorities have suggested a maximum of four years after the A.B.);
- 3) An increasing emphasis on the teaching competence of the prospective candidate. This has been emphasized particularly by administrators of our liberal arts colleges. We all feel that there should be increased concern for "teaching" at our graduate schools. As far as the liberal arts colleges themselves are concerned, it is strongly urged that programs of additional free time for younger instructors to finish their Ph.D.'s are very desirable. A certain amount of in-service training is also recommended for the candidates for Ph.D.'s.

As far as the M.A. is concerned, there seems to be quite general agreement that certain schools, including particularly liberal arts colleges, should raise

the requirements for the degree and make it a practical approach to college teaching. In other words, your commission considers it entirely possible and desirable that some of our stronger liberal arts colleges expand their work to include a very thorough and sound M.A. We are happy to hear that several colleges are attempting such a program, apparently with a good deal of success. It is to be regretted that in many cases, especially at our better graduate schools, the M.A. has become a consolation prize for the candidate who cannot attain the Ph.D. Your commission is very much interested in trying to discover whether a sound and thorough M.A. might not be the solution for some of the problems of college teaching in the decades that lie before us. The commission hopes to make this development the basis of some of the discussion at the proposed conference with graduate deans and department heads of graduate schools.

In this field the most notable event of the past year has been the publication of the volume *Graduate Education in the United States* by Bernard Berelson, in the Carnegie series of studies in American education. There can be no doubt that this thoughtful study—while it cannot, of course, become permanently definitive, owing to the very nature of the subject—will require the thoughtful attention of all administrators both on the undergraduate and graduate level for several years to come.

Essentially the volume is divided into three parts:

- 1) A survey of the history of graduate education over the past century;
- 2) The main body of the report; an analysis of the programs and issues which are now current in the system of graduate education, covering purposes, institutions, students and their programs;
- 3) A thorough summary of the conclusions, a commentary on them and definite recommendations concerning the future.

The college administrator will undoubtedly find the third section of most immediate and practical interest. While some of Dr. Berelson's recommendations are controversial, they nevertheless deserve careful attention and will undoubtedly stimulate much valuable and profitable discussion.

In the first section of his study Dr. Berelson reviews the history of the various graduate degrees in the story of American higher education. He points out that as late as 1924 certain accrediting groups were emphasizing the Ph.D. or its equivalent professional training for a large part of our college faculties. Back in 1903 William James had already considered the entire problem in his famous essay, "The Ph.D. Octopus." James' proposals for checking the progress of "the Ph.D. octopus" were three-fold: first, let the universities give the doctorate as a matter of course for a due amount of time spent in patient labor, like the bachelor's degree; second, let the colleges and universities "give up their unspeakably silly ambition to bespangle their lists of

officers"; third, let able students by-pass the degree when it interferes with their own independent study, and let the faculty protect such students "in the market struggle which they have to face."

Other interesting facts in Dr. Berelson's review of the past is that today approximately fifty per cent of all master's degrees are offered in the field of education. He also reports that there are now well over 550 "fields" in which the doctorate is awarded by one or another institution. One institution offers the doctorate in almost 400 areas. This figure is directly comparable to 149 fields in 1916-18. Actually, of course, the number of real fields is much smaller: depending on how a "field" is defined, one gets between sixty and eighty—all the others are variants, off-shoots or combinations. Another significant fact: there are now more than 10,000 "ABD's" in the country.

In his discussion of the various proposals for the solution of some of these problems Dr. Berelson points to the dismaying appearance of a certain amount of jargon: "For example, who would disagree, to cite a few recent proposals, that 'meeting this requirement should be eliminated' or that 'the dissertation should be free of pretentious scholarship' or that 'programs should be clarified,' 'goals courageously re-examined' and 'problems realistically faced' or that 'the basic principles of the field should be grasped.?' " The disagreement appears when someone says *which* requirements are meaningless or *whose* scholarship is pretentious or *when* purposes are clarified or *how* to re-examine courageously or *what* are the basic principles.

Dr. Berelson's own recommendations and proposals do not make this mistake. They are clear and understandable, and although they may occasionally be controversial, they certainly deserve careful consideration. A few of the more significant recommendations follow:

Training in teaching should be handled differently within the doctoral program.

His specific suggestions concerning the very important problem of training for college teaching are, we believe, practicable and acceptable:

The relations between the liberal arts colleges and the graduate schools should be improved.

This is a part of your commission's program, and we hope that we can make some progress with it in the immediate future.

The graduate faculty by discipline and by institution might systematically review a range of questions involved in the graduate programs. These questions are as follows:

Undergraduate preparation and the articulation of graduate and undergraduate work

Training in teaching, broadly conceived. Your commission feels very strongly that there should be a restoration of the prestige of teaching in the instruction offered in our graduate schools.

The duration of the doctorate and the problem of attrition

The character and length of the dissertation

The intermingling of graduate and undergraduate students

The exploitation of students as research or teaching assistants

The degree structure: the master's and post-doctoral training

The foreign language requirement

The final oral

The size of the enterprise and its institutional distribution

Most intriguing is Dr. Berelson's recommendation that a great new university be established within the next few years, preferably in the city of Washington. He believes that this university should be encouraged to experiment in all fields of graduate study.

In a lively review of Dr. Berelson's study, Vice President Frederic W. Ness of Long Island University notes the following: "With regard to the structure of graduate study, three of the 'sacred cows' come in for what is a rather impressive dehorning. The first of these is the dissertation—one of the major causes of what Jacques Barzun once called the 'Rip Van Winkle candidates'. Here Berelson espouses the more realistic approach which is gaining an increasing number of advocates. The second is the foreign language requirement, whose ritualistic aspects are so full of sound and fury while increasingly signifying nothing . . . the third is the final examination—that *bête noire* which causes more nervous disorders and fewer casualties than any other instrument in the whole graduate chamber of horrors. Here Berelson proposes one the simplest principles in cost-accounting—measuring the value against the price—and offers some very attractive alternatives."

It is clear that Dr. Berelson's study can easily become the basis for a series of conferences and workshops to consider his recommendations. It is the hope of your commission that we shall be able to take an aggressive part in such a program by calling a conference of graduate deans and presidents of liberal arts colleges during the coming year.

Clearly these discussions will be important not only in academic groves but wherever there is an intelligent interest in the preservation of our Western heritage. Beyond the momentary and the immediate, there must be in American education an unwavering awareness of the importance of the rock from which we were hewn and the foundations of reason and spirit upon which we have built the structure of Western civilization.

Commission on Teacher Education

SHARVY G. UMBECK, Chairman

Discussions and activities of the Commission on Teacher Education provide abundant evidence of the continued concern of the Association of American Colleges for the problems of preparing teachers for all levels of instruction.

A sub-committee of this commission has been working with a committee of the American Association of Colleges for Teacher Education in planning a joint study of programs in teacher education at liberal arts colleges. As soon as adequate financial support is forthcoming, this survey will be followed by a series of "depth studies" which seek to identify some of the more promising practices in the field of teacher education.

Dr. Allen O. Pfnister, of the Center for the Study of Higher Education, University of Michigan, has brought to the commission his "Report on the Baccalaureate Origins of College Faculties." This report represents a continuation of the study originated by Dr. Frank R. Kille on behalf of the commission. Copies of the final report will be made available to colleges which are members of this Association.

The commission received from Dr. Joseph V. Totaro of the United States Office of Education a "Proposal for Identifying, Recruiting, Preparing, and Financing Selected Undergraduates for Careers in College and University Teaching, Administration, and Research." Members of the Association of American Colleges are urged to study this and other proposals which might stimulate outstanding students to graduate study and to careers in teaching.

The commission has continued its interest in improvement of the training of teachers on the elementary and secondary levels. While steady progress has been noted in teacher education accreditation procedures and practices, as reported last year, the commission has been apprised of certain areas of possible misunderstanding. Accordingly it has set up a fact-finding sub-committee to seek information and clarification and to report back to the commission at an early date.

The commission heard with interest a report on a regional orientation program for new faculty members conducted in central Pennsylvania under the joint auspices of this commission and the Pennsylvania Association of Colleges and Universities, with funds provided by the Ford Foundation. At the conclusion of this experimental program in the spring of 1961, the proceedings will be published and distributed to the members of the two sponsoring associations.

Committee on Junior and Senior Colleges

A Progress Report

Each of the last three centuries has made a distinctive contribution to the growth of our unique system of higher education. If the liberal arts college may be said to be the characteristic expression of American zeal for higher education in the eighteenth century, and the land-grant college constitutes the corresponding achievement in the nineteenth century, surely the junior college occupies the same place in the twentieth century.

Each of these kinds of higher education came into being to meet a definite social need, recognized at a particular time. The first liberal arts colleges were established in the American colonies on the Oxford and Cambridge model to insure that the churches should not lack a literate ministry. The land-grant colleges were created by the Morrill Act of 1862 to provide education in the agricultural and mechanical arts for young people who did not look forward to careers in the "learned professions" for which the traditional college education was designed. The two-year colleges came into being, almost entirely in the present century, to meet the needs of those who did not wish to commit themselves to four years of post-secondary education or were unable or unwilling to face the expense of attending a college far away from home.

Three types of educational programs are available at junior colleges: a general or "university-parallel" program, the satisfactory completion of which enables a student who wishes to continue his education to transfer to a four-year college or university; a technical or semi-professional program, usually terminal in nature; and a program of adult or continuing education.

Across the expanse of America, from Florida to Alaska and from Massachusetts to Hawaii, there are today more than 600 public and private junior and community colleges of various size. As of October 1960, they enrolled more than 750,000 students. New two-year institutions are coming into being every year and enrolments are increasing rapidly.

Approximately one in every four students who began a formal degree program in 1960 was enrolled in a junior college. In some parts of the country the proportion was even higher. One county in Florida reports that nine out of

ten students who entered college last fall are attending two-year institutions. In several states—New York, Michigan, Mississippi and California, for example, junior and community colleges are educating—or will soon be educating—at least half of all beginning college students. In California, more than sixty per cent of all freshmen and sophomores are enrolled in (public) junior colleges, and the indications are that in ten years the two-year institutions will be accommodating more than forty per cent of the state's *total* full-time enrolment. The junior college has clearly become an important factor on the American educational scene.

The junior colleges do not constitute a separate educational system: they merely provide another kind of educational opportunity. They are an integral part of our over-all system of higher education, and as such are closely bound to the other types of institutions that make up the system.

The recognition of this fact led the Association of American Colleges and the American Association of Junior Colleges to initiate, in 1957, steps to bring about a closer cooperation between two-year and four-year institutions. Both organizations saw a need to clarify areas of mutual interest and improve channels of communication between their two constituencies. They were particularly anxious to see what could be done to facilitate the transfer of the increasing numbers of junior college graduates who were eager to continue their education at four-year institutions.

A joint committee, called the Committee on Junior and Senior Colleges, was formed to look into the situation and make such recommendations as seemed appropriate. Originally composed of six members—three from each association—the committee has, since 1958, also included three representatives from the American Association of Collegiate Registrars and Admissions Officers. The committee has met several times since 1957. Between meetings, members have engaged in a vigorous exchange of ideas by correspondence and have taken part in a number of panel discussions on relations between two-year and four-year colleges. These were held at the committee's suggestion in conjunction with the annual meetings of each of the three participating organizations and of the American Council on Education.

At an early meeting the committee agreed that it should (1) find out as much as possible about the present state of junior-senior college relations; (2) establish areas that need to be studied in depth; and (3) formulate a list of recommendations for dealing with matters in which the two types of institutions have a common interest.

In the summer of 1958, the committee submitted a questionnaire to a selected group of ten universities, fifteen four-year colleges and 25 junior colleges. As a result of the returns to this questionnaire, and of its own deliberations, the committee was able to prepare the following tentative statement of principles to guide the transfer of students from junior to senior

colleges. This statement has been officially endorsed as a progress report by the three participating associations.

"I. Junior and senior colleges should seek better means of communication in regard to mutual problems. The following procedures are suggested:

- (a) Transfer regulations should be published in college catalogues.
- (b) There should be more state and regional conferences on mutual problems.
- (c) There should be more visitations in *both* directions.
- (d) There should be maximum participation by college faculty and administrative personnel in professional associations that cut across lines of institutional type.
- (e) Appropriate personnel should become familiar with the publications of the Association of American Colleges, the American Association of Junior Colleges and the American Association of Collegiate Registrars and Admissions Officers.

II. Both junior and senior colleges should make continuing studies of the academic success of transfer students and of the non-academic problems met by such students. Senior colleges should furnish junior colleges with a transcript of the grades made by transferring students and with a report on the general adjustment of such students. Cooperative research is needed in such areas as:

- (a) The academic problems of transfer students.
- (b) The non-academic problems of transfer students.
- (c) The dropout rate of transfer students from junior colleges as compared with that of transfer students from other types of institutions.
- (d) The financial resources (scholarships, loan funds, etc.), available to transfer students.

III. For purposes of admission and acceptance of credit, the junior college transfer applicant should be accorded treatment by the senior college comparable to that which would be given to a transfer applicant from a senior college.

IV. The transfer student should be subjected only to qualifying tests applicable to the "native" student.

V. Courses taken in one college should be accepted for transfer credit if the content of the courses fits the student's educational program in the receiving college.

VI. Junior college grading practices should be such as to provide the student with reliable guidance as to his probable success in a chosen senior college and in a chosen major field of study.

VII. The senior college should provide for due consideration of junior

college grades in the award of scholarships, honor standing and election to honorary societies.

VIII. Senior colleges should study the desirability of increasing the proportion of upper-division students and should recognize the junior college as a desirable source of students.

IX. Since the junior college offers only two years of higher education, the senior college should give special consideration to the junior college graduate who wishes to continue his education."

The committee hopes eventually to present a definitive set of principles for adoption by the three associations and to prepare an appropriate manual for the guidance of both junior and senior colleges.

In furtherance of this objective, the committee and its parent organizations have completed arrangements for a national study of the factors affecting the performance of students who have transferred from junior to senior colleges. The study will be financed by a grant from the U.S. Office of Education to the Center for the Study of Higher Education of the University of California and will be conducted under the supervision of Dr. Leland L. Medsker, Vice-Chairman of the Center. The Committee on Junior and Senior Colleges will serve in an advisory capacity. The study will be launched in 1961, and when it is completed the findings will be published and distributed in the handbook referred to above. The committee believes that the study will have far-reaching implications for better articulation and more effective transfer procedures between junior and senior colleges, and it earnestly invites the cooperation of the institutions that will be approached by the study director.

The committee plans to investigate other areas of mutual interest as time goes on. All three of the participating associations are convinced that the type of cooperation and coordination represented by the Committee on Junior and Senior Colleges is essential to the welfare of our educational establishment in the difficult years ahead.

Report of Board of Directors

Our Association continued to grow and prosper in 1960. For the careful planning and skillful conduct of its varied activities, we pay our customary tribute of gratitude to both headquarters and project staff and to the member presidents who have served on commissions and committees, represented the Association on divers occasions and contributed in many other ways to our common purposes.

We believe that the Association has also grown in reputation and influence—largely because its policies have been shaped by the philosophy that a voluntary, non-profit organization such as ours should be not so much a champion of sectional interests as an organ of the public interest in its particular field of responsibility. For this we are largely indebted to the courage and vision of our executive staff.

The faith shown in our Association by the foundations whose grants enabled us to balance our budgets for the years 1956 through 1959 was justified by the action you took at the annual meeting of 1960 to raise our membership dues to a level at which we can meet our basic operating expenses from regular revenue. The effect of this action is reflected in the modest surplus of income over expenditures for last year. This is not to say that we are affluent. We remain dependent on foundation grants for special programs and projects, and we still have cause to be grateful to the benefactors whose grants toward our general expenses give us some desirable leeway.

At the Boston meeting, due notice was given of a proposal to amend By-Law 2 of the Association by deleting the second sentence and substituting the words: "Failure to pay annual dues shall cause forfeiture of membership, *except in particular cases where the Board of Directors may decide otherwise.*" You will be called upon to vote on this proposal at the second business session of this meeting. Since it constitutes a commonsense liberalization of an unduly rigid rule, which has never been invoked within our memory, we commend the amendment for your adoption.

The problem of determining eligibility for membership in the Association has given us cause for reflection and debate in the past year. You will recall that the Constitution states that membership is open to "colleges of liberal arts and sciences and universities having colleges of liberal arts and sciences" but does not attempt to define such a college.

Towards the end of 1956, as we reported to you the following January, the problem of the Association's relationships with teachers colleges, junior colleges and overseas institutions led the Board to appoint a special committee on membership policy. The committee's most important recommendation was that an institution should be eligible for membership "only if either the institution as a whole or some distinct unit within it (such as the liberal arts college of a multi-purpose university) has education in the liberal arts and sciences as *its principal purpose*—not merely one of several major purposes." This recommendation was accepted by the Board and has since formed the basis of its decisions on applications for admission.

Latterly, however, an influx of applications and enquiries from professional institutions seeking to strengthen the liberal element in their curricula has given renewed prominence to an anomaly of which we have long been uncomfortably aware. Most of the institutions in question are ineligible under the rule we have adopted, but other institutions of similar character are already members of the Association. They could hardly be asked to withdraw in compliance with a rule introduced after they were elected. On the other hand, the anomaly is both puzzling and frustrating for the colleges whose applications we are obliged to reject. Unless therefore we can be convinced that our policy should be altered, we can only ask the colleges concerned to accept this candid exposition of our dilemma and to believe that it does not reflect any lack of sympathy with their aspirations.

This situation is not unrelated to the broader issue of overlapping memberships and duplicated activities among the numerous organizations representing various segments of higher education. Although in recent years a high degree of harmonious cooperation has been achieved at the operating level, we believe that better coordination is desirable at the stage of policy formation, especially in relation to political issues of importance to higher education. It is clearly imperative for the colleges and universities of America to provide themselves with the best possible machinery for reaching a consensus on such issues, wherever practicable, and for making their views known to the Federal Government. Your

president, vice president and executive director have engaged in consultations with delegates of the other major organizations representative of academic institutions with this end in view.

Meanwhile we have continued to maintain friendly and fruitful relations with sister organizations.

The Committee on Junior and Senior Colleges has been instrumental in securing a grant from the United States Office of Education to enable the Center for the Study of Higher Education of the University of California to undertake a national study of the factors affecting the performance of students who have transferred from two-year to four-year colleges.

The role of the Council for the Advancement of Small Colleges, which our Association assisted in nurturing, has been a matter of concern to us, no less than to its own board of directors. The nature of the problems involved has convinced us that the future relationship of the two organizations can best be regulated by direct consultation between their boards of directors. Accordingly we have dissolved, with due thanks to the member presidents who have represented the Association, the joint committee set up two years ago.

With the reconstitution of the Institute for College and University Administrators as an independent trust under a board of trustees on which this Association is not officially represented, our formal connection with the institute has come to an end. Remembering, however, the benefits that the institute has conferred on many of our member presidents and deans, we believe that the Association will not lose interest in its work and will always be proud of its own part in helping to launch the experiment.

Of the Association's own services, outside the province of the standing commissions, the Administrative Consultant Service remains outstandingly popular. Even three consultants—Dr. Thomas E. Jones, Father E. V. Stanford, Dr. Goodrich C. White—can hardly keep pace with the demand for visits. In fact they visited a total of some eighty colleges and universities in 1960 and earned the most cordial expressions of gratitude from the presidents concerned.

The Retired Professors Registry has continued to grow in the breadth of its acceptance and the volume of its operations. In the year 1960 it made nearly 3000 referrals of candidates for 960 posts in some 550 institutions. At the end of the year it had on its roster over 800 registrants, about half of whom had already found employment.

Once again, the National Science Foundation entrusted to our Association the organization of panels of scientists to examine applications for science faculty fellowships.

Another joint venture, which promises great benefits for many member colleges, grew out of informal conversations between members of our Board and officers of the National Science Foundation about ways and means of improving the teaching of the natural sciences. The immediate outcome was a conference at which 22 college presidents discussed with representatives of the Foundation, including two members of our Board who are also on the National Science Board, the assistance which NSF makes available to undergraduate colleges, the extent to which they make use of these facilities, and the possibilities of additional aid. The manifest success of this conference leads us to hope that it will be the forerunner of further exploration along similar lines.

In view of the increasing involvement of the Federal Government in higher education, and the resulting concern for the preservation of institutional integrity, the Board agreed that it would be advantageous to the Association for its executive director to acquaint himself at first hand with the experience of typical Western European universities in their relationships with their several governments. We therefore authorized Dr. Distler to take three months' leave of absence in the coming spring to visit selected universities, and we secured from the Alfred P. Sloan Foundation a grant to cover the cost of this project.

In Dr. Distler's absence his functions will be performed, in accordance with Article VI,4 of the Constitution, by the associate director as acting executive director.

As usual, we shall not anticipate the reports that the standing commissions will make to you, except to draw attention to new and particularly interesting developments.

The Commission on Academic Freedom and Tenure will again submit for your formal approval the statement on recruitment and resignation which has been under discussion for the last two years and has been critically reviewed, with the help of members' comments, in conformity with the decision you took at Boston.

In the coming year, as a result of a welcome grant from the United States Steel Foundation and a modest increase in fees, the Arts Program will finally become independent of financial support from the Association. A recent grant from Friends of the Arts Program will make possible an extension of our services in the field of music, comparable to the

humanities program financed by our grant from the Danforth Foundation.

The Commission on College Finance has sponsored the production by the research staff of the Council for Financial Aid to Education of a booklet entitled "Americans Like to Give." This handbook of "helpful hints on gift possibilities" will shortly be distributed by the Council to colleges and universities as a guide in the presentation of charitable giving programs. The commission is also developing a project for an "operations analysis" of a selected group of colleges, with the aim of helping colleges to improve their management.

The main preoccupation of the Commission on International Understanding has been its sponsorship, jointly with the Council on Student Travel, the Experiment in International Living and the Institute of International Education, of two conferences on the possibilities and problems of overseas study programs for undergraduates. The conferences were supported by grants from the Danforth Foundation, the Ford Foundation and the Edward W. Hazen Foundation. A report of the small preliminary conference, held at Mount Holyoke College last January, has been widely distributed. The larger National Conference on Undergraduate Study Abroad, held in Chicago in October, drew delegates from some 300 colleges and universities. The proceedings of the conference are being distilled into a booklet of information, suggestions and cautionary notes, for the benefit of institutions experimenting with or contemplating programs in this promising though tricky field of educational enterprise.

We share the commission's belief that the coming year will bring increased attention, both on and off our campuses, to the role of higher education in world affairs. And, like the commission, we hope that more effective consultation and cooperation between higher education and the appropriate agencies of government will be developed.

Indeed we are confident that, in both the international and the domestic aspects of higher education, government and the academic world will show growing recognition of their common concerns and their mutual responsibilities.

In 1960 our Commission on Legislation had another rather frustrating year—less notable for its actual events than for its promise of future progress. We are hopeful that, at the very least, the 87th Congress will enact legislation to give effect to the Florence Agreement, abolish the disclaimer affidavit and discrimination among different classes of teachers

under the National Defense Education Act, continue the college housing loan program on a more permanent footing, and provide appropriate aid for the construction of classrooms, libraries and laboratories.

We are particularly happy that the members of the Association have voted by an overwhelming majority to support the statesmanlike proposal for making loans and matching grants available as alternative forms of assistance for academic facilities.

By unanimous consent, the intellectual life conferences organized by the Commission on Liberal Education constitute one of the most worthwhile enterprises ever undertaken by this Association. By the end of last year, over 200 presidents and nearly 70 deans had taken part, and we were inclined to think that the demand for further conferences might be nearing exhaustion. But a preliminary enquiry made a few weeks ago indicates that, if we secure the necessary financial support, there will be ample justification for three conferences for presidents and one for deans in the summer of 1961, as in the past four summers.

A Guide to Graduate Study, first published in 1957, under the auspices of our Commission on Professional and Graduate Study, has now appeared in a second edition, published by the American Council on Education but still edited by its originator, Frederic W. Ness. The Association's link with this invaluable reference book has been maintained by the Council's appointment to the advisory committee of our associate director and two other members of our own advisory committee for the directory of fellowships.

The fourth annual edition of that directory, *Fellowships in the Arts and Sciences, 1961-62*, came out as planned in September 1960. We believe our colleagues will agree that this first edition of the directory to be prepared by the new project director, Michael E. Schiltz of Loyola University in Chicago, lives up to the exacting standard set by his predecessor. At the end of the year, sales of the new edition approximated 2750 copies or nearly fifty per cent more than sales of the third edition at the end of 1959. But still further expansion is needed if the directory is to become self-supporting, and we naturally look to our member colleges to provide the main market. Meanwhile we gratefully acknowledge grants from the Sears-Roebuck Foundation and the Shell Companies Foundation toward the expenses of publishing the fourth edition.

The Commission on Teacher Education, with a grant from the Ford Foundation, sponsored a new experiment in the form of an orientation program for newly appointed members of the faculties of six colleges

in central Pennsylvania. We plan to publish a report on the program as a starting point for further experiments in other regions.

The data collected in the commission's study of the baccalaureate origins of college teachers have been subjected to further analysis by Allan O. Pfnister of the Center for the Study of Higher Education of the University of Michigan, and a full report will be published early this year.

The commission is also undertaking, in collaboration with the American Association of Colleges for Teacher Education, a study of teacher preparation in liberal arts colleges.

We remind you that the annual meeting of the Association will be held at Cleveland, Ohio, in 1962; at Atlantic City, New Jersey, in 1963; and at Washington, D.C., in 1964. For 1965 we have provisionally chosen Detroit, Michigan.

The Board held five meetings in the past year: 14 January 1960 at the Statler Hilton Hotel, Boston, Massachusetts; 28-29 March, 10-11 June and 24 October at headquarters; and 9 January 1961 at the Denver Hilton Hotel, Denver, Colorado.

We recommend the following colleges and universities for election to membership in the Association:

Belmont College, Nashville, Tennessee
Chaminade College of Honolulu, Honolulu, Hawaii
Claremont College, Claremont, California
College of Steubenville, Steubenville, Ohio
Little Rock University, Little Rock, Arkansas
Long Island University, Brooklyn, New York
Mount Mercy College, Cedar Rapids, Iowa
Nasson College, Springvale, Maine
New School for Social Research, New York City
Northern Illinois University, DeKalb, Illinois
Notre Dame College, St. Louis, Missouri
St. John Fisher College, Rochester, New York

Report of Treasurer

GEORGE M. MODLIN, President, University of Richmond

My report for the year 1960 is contained in the accompanying financial statements.

Statement No. 1 presents a balance sheet of all Funds of the Association at December 31, 1960.

Statement No. 2 compares 1960 General Fund income and expenses with the budget adopted by the Board of Directors. Similarly, Statement No. 3 compares the operations of our Arts Program for the year. It will be noted that both Funds operated within the net budgets adopted by the Board.

Finally, Statement No. 4 summarizes the 1960 transactions in our Research and Service Project Funds.

The 1960 financial records have been examined by our independent certified public accountants, Main and Company. Copies of their detailed report are on file in the executive offices of the Association.

Respectfully submitted,

GEORGE M. MODLIN

Accountants' Certificate

We have examined the balance sheet of the Association of American Colleges as of December 31, 1960 and the related statements of fund transactions for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In general, the accounts of the Association are maintained on a cash basis. Accordingly, except for certain receivables and advance fees in connection with the Arts Program, the balance sheet does not reflect either accounts receivable, accrued interest on investments, and inventories, or accounts payable for materials received but not paid for at December 31, 1960.

In our opinion, the accompanying balance sheet and the related statements of fund transactions present fairly, on a cash basis, the financial position of the Association of American Colleges at December 31, 1960 and the results of its operations for the year then ended.

MAIN AND COMPANY
Certified Public Accountants

STATEMENT NO. 1

Balance Sheet

December 31, 1960

ASSETS

Current Funds

General Fund

Cash in checking account	\$ 11,057.81	
Petty cash fund	25.00	
Due from National Science Foundation	18,108.54	
Investments		
In banks, savings accounts	\$37,604.68	
Savings and loan association deposits	67,730.22	105,334.90
Total General Fund		\$134,526.25

Program Fund—Arts Program

Cash

Checking account	\$ 3,249.94	
Savings accounts	13,134.50	\$ 16,384.44
Accounts receivable	2,525.00	
Advances to artists	40.00	
Prepaid rent	410.00	
Total Program Fund		\$ 19,359.44

Restricted

Research and Service Project Funds

Cash in checking account	\$ 39,927.78	
Advances held by project directors, etc.	22,188.24	
Due from Plant Fund	265.09	
Total Restricted Funds		\$ 62,381.11
Total Current Funds		\$216,266.80

Plant Fund

Land, Building and Equipment, 1818 R Street,
N. W., Washington, D. C.

Land	\$ 25,000.00	
Building and equipment	110,651.44	
	\$135,651.44	
Due from General Fund	10,900.00	
Total Plant Fund		\$146,551.44
Total Assets		\$362,818.24

LIABILITIES

Current Funds

General Fund

Unremitted taxes withheld from employees' earnings	\$	1,307.73	
Due to Plant Fund		10,900.00	
Fund balance			
Balance, January 1, 1960	\$97,556.52		
Increase, year ended December 31, 1960 (Statement No. 2)	24,762.00	122,318.52	
Total General Fund			\$134,526.25

Program Fund—Arts Program

Fees collected in advance	\$	390.00	
Unexpended balances of grants applicable to specific artists or programs		5,405.59	
Fund balance			
Balance, January 1, 1960	\$12,103.34		
Increase, year ended December 31, 1960 (Statement No. 3)	1,460.51	13,563.85	
Total Program Fund			\$ 19,359.44

Restricted

Research and Service Project Funds			
Fund balances (Statement No. 4)	\$	62,381.11	
Total Restricted Funds			\$ 62,381.11
Total Current Funds			\$216,266.80

Plant Fund

Due to Restricted Funds	\$	265.09	
Reserve for depreciation of building and equipment		10,775.00	
	\$	11,040.09	
Net investment in plant	\$135,511.35		
Total Plant Fund			\$146,551.44
Total Liabilities			\$362,818.24

STATEMENT NO. 2

Statement of Income and Expenses

General Fund

Year Ended December 31, 1960

	Actual	Budget	Actual Over or (Under) Budget
Income			
Membership dues	\$119,250.00	\$120,000.00	(\$ 750.00)
Publications			
"Liberal Education"			
Subscriptions	3,974.61		
Sale of reprints	1,685.00		
Advertising	1,965.00	7,500.00	441.15
Other	316.54		
Other	35.04	40.00	(4.96)
Rental income	2,666.50	2,500.00	166.50
Interest income	5,682.47	4,000.00	1,682.47
Administrative fees	4,924.65	3,000.00	1,924.65
Total Income	\$140,499.81	\$137,040.00	\$3,459.81
Expenses			
Administrative			
Salaries	\$ 68,569.98	\$ 70,000.00	(\$1,430.02)
Employees' benefits: social security, retirement and other insurance	13,686.06	12,000.00	1,686.06
Travel	4,007.05	4,500.00	(492.95)
Office supplies and expense	6,366.78	5,400.00	966.78
Annual meeting	5,208.22	3,800.00	1,408.22
Committees and commissions	10,421.23	20,000.00	(9,578.77)
Building expenses	4,230.26	7,000.00	(2,769.74)
Depreciation, building and equipment	4,388.00	2,000.00	2,388.00
Publications			
"Liberal Education"			
Printing	12,387.10		
Mailing	1,312.76	20,000.00	(5,639.77)
Other	660.37		
Total Expenses	\$131,237.81	\$144,700.00	(\$13,462.19)
Excess of Income over Expenses before Unrestricted Grants	\$ 9,262.00	\$ 7,660.00*	\$16,922.00
Add: Unrestricted grants received during 1960	\$ 15,500.00	\$ 10,500.00	\$ 5,000.00
Excess of Income over Expenses	\$ 24,762.00	\$ 2,840.00	\$21,922.00

* Excess of expenses over income.

STATEMENT NO. 3

Statement of Income and Expenses

Program Fund — Arts Program

Year Ended December 31, 1960

Income	Actual	Budget	Actual Over or (Under) Budget
Commissions earned	\$10,864.77	\$14,000.00	(\$3,135.23)
Interest income	375.07	—	375.07
Other	150.00	—	150.00
Total Income	\$11,389.84	\$14,000.00	(\$2,610.16)
Expenses			
Salaries	\$18,101.70	\$19,200.00	(\$1,098.30)
Employees' benefits: social security, retirement and other insurance	2,245.26	2,210.00	35.26
Travel and related expenses	1,137.02	1,000.00	137.02
Rent	2,532.00	2,532.00	—
Telephone and telegraph	867.04	700.00	167.04
Office supplies and expense	1,433.13	1,425.00	8.13
Publicity and promotion (including printing)	3,098.05	2,300.00	798.05
Insurance	305.13	410.00	(104.87)
All other	210.00	223.00	(13.00)
Total Expenses	\$29,929.33	\$30,000.00	(70.67)
Excess of Expenses over Income before Unrestricted Grants	\$18,539.49	\$16,000.00	\$2,539.49
Deduct: Unrestricted grants received during 1960 (Note 1)	\$20,000.00	\$16,000.00	\$4,000.00
Excess of Income over Expenses	\$ 1,460.51	—	\$1,460.51

NOTE 1: In addition to unrestricted grants of \$20,000.00, the Arts Program received, during 1960, grants applicable to specific artists or programs totaling \$17,974.40. At December 31, 1960, the unexpended portion of all such specific grants amounted to \$5,405.59.

STATEMENT NO. 4

Summary Statement of Research and Service Project Funds Transactions

Year Ended December 31, 1960

	Administrative Consultants Service	National Conference on Undergraduate Study Abroad	Intellectual Life Conferences	Directory of Fellowships	Faculty Orientation Program	Baccalaureate Origins	Science Teaching Conference	All Other	Sub Total	Agency Funds	Total
Fund balances, January 1, 1960	\$ 5,243.94		\$18,618.89	\$1,829.54	\$9,952.39	\$153.02		\$ 274.26	\$ 36,072.04		\$ 36,072.04
Add:											
Income											
Grants received	45,050.00	\$7,500.00		1,500.00			\$5,482.00	29,000.00	88,532.00	\$77,281.16	165,813.16
Commission income				4,653.06					4,653.06		4,653.06
Total Income	\$45,050.00	\$7,500.00		\$6,153.06			\$5,482.00	\$29,000.00	\$ 93,185.06	\$77,281.16	\$170,466.22
Deduct:											
Expenditures											
Salaries, honorariums, etc.	\$28,314.96		\$ 2,800.00	\$3,492.82	\$1,600.00				\$ 36,207.78		\$ 36,207.78
Office supplies and expense	3,634.92	\$258.32		842.81	519.93	\$428.32		\$ 11.20	5,695.50		5,695.50
Travel and related expenses	1,887.45	1,740.10	1,207.68	146.65	534.70		\$2,893.25	180.00	8,589.83		8,589.83
Printing				4,840.85					4,840.85		4,840.85
Meetings expense (hotels, etc.)			8,307.89		1,683.15		432.71		10,423.75		10,423.75
Grants transmitted to others										\$77,281.16	77,281.16
All other				619.39			498.89		1,118.28		1,118.28
Total Expenditures	\$33,837.33	\$1,998.42	\$12,315.57	\$9,942.52	\$4,337.78	\$428.32	\$3,824.85	\$ 191.20	\$ 66,875.99	\$77,281.16	\$144,157.15
Fund balances, December 31, 1960	\$16,456.61	\$5,501.58	\$ 6,303.32	\$1,959.92*	\$5,614.61	\$275.30*	\$1,657.15	\$29,083.06	\$ 62,381.11		\$ 62,381.11

* Deficit.

Report of Executive Director

THEODORE A. DISTLER

The other day, as I was pondering what I should say to you this afternoon, I was moved to look back at my annual reports of the past six years. It was no surprise to me—and it will not be to you—that I found in them a number of persistently recurring themes. After all, on an occasion such as this, one is pretty much confined to generalities, and there are fairly strict limits to the general ideas that one man can have about liberal education. Indeed, stripped of the elegant variations that provide us with the material for so many speeches, all the ideas that anybody has ever had on the subject would not fill a very large volume.

One persistent theme in my reports, of course, is my own feeling about the Association of American Colleges. Need I tell you that it is a very warm feeling? It stems from a deep sense of the solidarity of fellowship that we enjoy in this Association. Our membership of 800 colleges and universities almost runs the gamut of undergraduate education. Yet we achieve a unity of purpose that many a smaller and more homogeneous group might envy.

I do not think I am deluding myself in believing that this spirit of fellowship has gained in both depth and breadth these last few years. I believe that it has been fostered by the mounting list of projects in which member colleges have been called upon to cooperate—especially by such enterprises as the Pugwash experiment which bring presidents—or deans—into longer, closer and more relaxed contact than is possible in the common run of educational meetings. Whatever the proverbs may say, I believe that knowledge breeds respect; that the sense of brotherhood is born of the practice of collaboration. It was more than a gesture of courtesy when the Sunday Mass celebrated at Wagon Wheel Ranch by a Jesuit president was attended by fellow presidents who are Protestant ministers.

I am convinced that this unity of purpose within our diversity of practice is of immense importance to the welfare of higher education—but

more of that in a moment. For your chief executive, it makes all the difference to feel that he can rely on the solid support of the membership. It is the difference between working for trusting friends and serving querulous and quarrelsome taskmasters. And, as I have gratefully acknowledged year by year, your devotion to our common purpose inspires a truly remarkable volume of voluntary service. The energy and ability of my staff are of a high order, but they would be able to make little impression on our task if member presidents did not give generously of their precious time to serving on our commissions and committees, responding to our questionnaires (which we really try to keep to a minimum) and representing the Association at many times and places. So, once again, with heartfelt gratitude, I thank you all for both your moral support and your practical help.

But behind and beyond my personal feelings lie certain propositions which I have repeated until no doubt you are tired of hearing them—but not, I think, more often than they deserve. They are in fact the assumptions on which I have tried to conduct the business of the Association during my tenure as its executive director:

- That colleges and universities, while bound by a tacit equivalent of the Hippocratic oath to the disinterested pursuit and unrestricted dissemination of knowledge, are at the same time creatures and instruments of society;

- That, as such, they live in a state of constant tension between academic detachment and social responsibility, and must neither withdraw into an ivory tower nor yield to the clamors of the market-place;

- That, by the same token, they must meet the needs of young people who seek to equip themselves to make their way in the world, yet must strive to make those young people aware that life has more to it than successful adjustment to the world as it is;

- That, as a matter of fact, what we call a liberal education has always been essentially professional in its aims, and that its virtue lies in the discovery that an ever-widening range of human activities calls for something more than apprenticeship in the tricks of the trade;

- That, in consequence, education beyond the high school must be provided for a steadily increasing fraction of our population, without diluting the nurture of the creative minority who will keep our society moving along the road of progress;

- That this demands a variety of educational programs, suited to a wide diversity of needs, as against a uniform pattern prescribed by snobbish ambition and maintained by the sacrifice of intellectual quality;

- That, within this varied educational enterprise, the four-year college of

arts and sciences has the distinctive function of turning out competent men and women rather than competent practitioners of a profession or trade;

— That, unless a liberal arts college performs this function, neither a galaxy of vocational and pre-professional courses, nor a wealth of community services, nor even a brilliant record of graduate school admissions can justify its existence;

— That, while the aims of liberal education are constant, the methods by which they must be pursued are not, but must be ceaselessly reviewed and revised in accordance with changing needs and developing resources, and without regard to the spurious sanctity of either teaching procedures or administrative practices;

— That grandiose buildings, multifarious social activities and successful athletic programs are no substitute for sound scholarship and effective teaching;

— That, as sound scholarship and good teaching cannot over the long pull be had at bargain prices, higher education of the quality and in the quantity that our nation demands must have a considerably larger share of the nation's income;

— That this involves greatly increased support from both private benevolence and public revenues, but that the American people will respond to the need if it is frankly and fairly presented to them;

— That, in order to achieve this purpose, our colleges and universities must cooperate more closely than they have ever done before, both in making their case to the people and in using the resources placed at their disposal;

— That, in short, if liberal education is supposed to produce reasonable, imaginative and responsible persons, educators cannot offer any better advertisement for their wares than by acting themselves as reasonable, imaginative and responsible persons.

I am bold enough to believe that few if any of you would not assent to all or most of these propositions. The problem is to put them into practice.

We are members of one of the most conservative and hidebound of professions. If general staffs are always preparing for the last war, educators never seem to emerge from the Trojan War. Time and again we are reminded of the paradox that an enterprise intimately concerned with the pursuit of knowledge seems to make less use of new knowledge in its own operations than almost any other branch of human activity. We claim to develop the critical faculty in our students, but we are extremely chary of applying it to our own procedures.

Must we insist that, in face of ever-growing odds, a general undergraduate education shall include snippets from every branch of human

knowledge? Must we belie our own professions by subjecting students to endless quizzes that put a premium on rote-learning as against reflection and judgment? Must we, through nervous mothering of our students, frustrate our own declared aim of fostering self-reliance and self-discipline? Are we to adhere to traditional methods of teaching merely because they are comfortable? Can we maintain, in spite of accumulating evidence to the contrary, that a certain class size and a particular faculty-student ratio are sacrosanct? Can we justify letting our expensive plant lie idle for two or three months of every year? Must we cling to an academic calendar prescribed by the needs of a scattered rural population, although this has ceased for more than half a century to be the dominant pattern of American society?

To be sure, the last half-dozen years have seen steadily more frequent and increasingly successful attempts to overturn every one of these idols. Bold experiments are being tried on many campuses, and perhaps even more importantly, within groups of cooperating institutions. But the pioneers are still in a minority. Higher education as a whole is far from exhibiting the spirit of adventure that is essential to the faithful performance of its mission and which will be more than ever needed in the years that lie ahead.

One inconspicuous but not, I think, insignificant example of our shortcomings is the widespread neglect by college administrations of the legal instruments that are supposed to govern their operations. The charter and by-laws of a college not only define its fundamental purposes but are meant to regulate the responsibilities and relationships of its component members—trustees, administrators, faculty and students. In this age of rapid growth and rising external pressures, one would have thought it was a primary duty of a president and his board to keep under constant review the balance between these basic instruments and the actual policies that the college finds it expedient to pursue—to see that the rules are observed in so far as they are valid, and are amended where necessary to correspond with current realities. Failure to do so not only creates an unnecessary risk of internal tensions and confusion: it seems to me symbolic of a lack of the alert and forward-looking sense of responsibility for which I am pleading.

The deeper problems of what is really essential to a liberal education, and what is the nature of the learning process itself, have lately come in for some overdue attention. They are not the kind of problems that can be solved overnight. They call for unceasing research, experiment and

reflection, and I believe that this will make a first-priority claim on our energies for the remainder of my working life and beyond.

Only a little less fundamental is the problem of how we are to provide that necessary variety of educational programs of which I spoke rather glibly a few moments ago. How in fact shall we nurture the creative minority while providing what I think we must honestly call mass education beyond the high school? So far as I know, nobody has yet propounded a satisfactory solution of this problem. A year ago I suggested that current tendencies were carrying us in the direction of splitting higher education into two distinct segments—one to cater for the creative minority and the other to take care of the rest. I confessed that such a split would be as repugnant to me as it is to American tradition—if there were to be little or no interchange between the two segments. But does this necessarily follow?

Our problem is a facet of the larger question whether a democratic society needs or can tolerate an élite. Rigid egalitarianism—embodied in our national mythology, but fortunately disregarded in much of our practical conduct—would crush out the creative minority and thus, I believe, bring about the ultimate decline of our society. In my view, an élite is necessary to the healthy growth of any society, and is perfectly compatible with the democratic principle, so long as admission to the ranks of the élite is open to all who exhibit the appropriate qualities of intellect and character.

This proposition will furnish a sound foundation for educational planning. To give it concrete application in the policies and programs of hundreds of individual institutions is another matter. Certainly it will call for imaginative thinking and realistic altruism.

But on a lower plane, if you will, than these intractable problems of social philosophy and educational psychology, the spirit of adventure and the spirit of cooperation are no less needful to cope with the immediate, practical problem of ways and means.

The problem is of course to find the physical facilities and, still more, the teaching staff we shall need to provide reasonably well for the students who will flock to our doors in the next decade.

Faculty supply and quality are by long odds the tougher half of the problem. Recently published studies by recognized experts come to diametrically opposed conclusions about the success or failure of the graduate schools in furnishing colleges and universities with suitably qualified teachers. I am scarcely competent to judge which side has the

better of the argument, though it would appear that their differences derive, at least in part, from differing views on the old question of the relationship between research and teaching. In any case, as I suggested to you last year, the undergraduate college cannot reasonably throw the whole burden of responsibility on the graduate school. The college must first decide for itself precisely what qualities go to make up the kind of teacher required by its distinctive functions.

Secondly, the undergraduate college must surely bear the main responsibility for attracting suitable men and women into teaching. My guess is that the decision to teach or not to teach is made by most students during their undergraduate years. And I suspect that a major influence on that decision is the impression they get in college of the advantages and drawbacks of a teaching career.

Financial remuneration and related benefits are, in turn, an important factor in the calculation, though we may hope that they are not the only one. The average level of faculty salaries has risen, and fringe benefits have been extended, in a gratifying manner in the last few years, but they still have a long way to go, especially in some of our smaller colleges. Our Association does not always see eye to eye with the American Association of University Professors on the means by which it seeks to promote this end, but we are in total agreement with its aim. We ourselves have been particularly active, in collaboration with the Teachers Insurance and Annuity Association, in encouraging the expansion and standardization of fringe benefits, both insurable and noninsurable. Certainly the improvement of faculty remuneration should be a first charge on college budgets. If we aim at greater public recognition of the social value of the teacher, we can hardly do better than to pay him a salary that reflects a juster valuation of his services. Our benefactors may be less reluctant than we fear to provide us with the means of doing so.

Finally, as I have already suggested, we must be bold and imaginative in finding ways to make the best possible use of the faculty we have. Full advantage must be taken of such programs as the science faculty fellowships of the National Science Foundation to help teachers enhance their professional competence. Parenthetically, I should like to see a wide extension of such facilities into other fields of learning. More small colleges should experiment with programs like the one reported in the December issue of *Liberal Education* for giving their whole faculty regular opportunities for travel and study overseas. We should not be afraid of breaking with established procedures, drastically amending our time-

tables and experimenting with mechanical aids, in order to economize the teacher's time and energy. Some of our most distinguished colleges can testify that mechanical teaching aids are no longer to be regarded as unpractical eccentricities. Resistance to such experimentation will arise among teachers and administrators alike, but it can be overcome if the president will take both parties into his confidence and call on them for a joint endeavor to tackle the problem. Indeed the teacher supply situation is so grave as to leave no room—and no excuse—for the familiar cold war between faculty and administration.

Physical facilities present far less difficulty, in spite of the astronomical sums of money involved. In plain language, the problem is to get the necessary funds with no undesirable strings attached. I am convinced that, if we go about it the right way, the American people will give us the money, even at the sacrifice of private amenities less vital to the national welfare. The main obstacle is our own fears, suspicions and prejudices.

Most of you know that the whole of my professional life, before I came to my present post, was spent on private campuses, and that I have been a life-long advocate of voluntary support for higher education. I am at the opposite end of the political spectrum to those who look to the federal treasury for the satisfaction of every want. Yet the logic of events has forced me to recognize that the needs of higher education cannot be met without greatly increased contributions from public and particularly federal funds, as well as from private philanthropy.

I am well aware that just a few years ago such a conclusion would have horrified many members of this Association, and that even today it may strike some of you with surprise and dismay.

Yet, as one of our colleagues put it in a recent speech, "All institutions of higher learning have always received some aid from the general public. Colleges and universities which have been or are non-profit educational corporations have received and do receive the benefits of tax exemption. Gifts given to them are deductible from the state and federal tax returns of corporations and individuals; land, buildings and other property are not taxed; and even federal excise taxes on a variety of goods and services are forgiven to institutions of higher learning.

"These tax exemptions are subsidies. They are subsidies granted by the federal, state and local governments to those institutions which are deemed to be serving the interest of the general public.

"It would seem that there is no fundamental objection of principle

involved in giving aid to the so-called private institutions, since the general public in America has always recognized some obligation to voluntary groups which serve the total society without profit to themselves."

Nor, as Chancellor Everett went on to point out, is this reasoning invalidated for church-related colleges by the principle of separation of church and state—unless we are prepared to argue that a sectarian institution is not primarily an educational institution at all and should not be recognized or accredited as such.

The criteria of whether an educational institution is serving the public interest are the same whatever its governance and affiliation: Is its academic work honest and of at least minimum quality? Are its services available to all qualified candidates regardless of creed? Are its operations conducted on a non-profit basis?

For many of us, to face this issue squarely will call forth all our resources of courage, imagination and magnanimity. But are not these precisely the qualities the American people are entitled to expect of their leaders in meeting the challenge of our times? I have every confidence that you and your colleagues will meet this challenge.

Minutes of the 47th Annual Meeting

ASSOCIATION
OF AMERICAN COLLEGES

10-12 January 1961

The Denver Hilton, Denver, Colorado

Theme:

The President and the Academic Disciplines

Panel Sessions

In addition to the usual commission meetings, business sessions and annual dinner, this year's meeting consisted of three two-hour sessions in which six distinguished scholars reviewed recent trends and current developments in six subject-matter fields. Frankly experimental in nature, this part of the program was made possible by a grant from the Carnegie Corporation of New York. The presentations were oriented toward teaching at undergraduate institutions, and sought to provide administrators with the kind of information that would help them to exert effective academic leadership and take informed decisions on curriculum and staffing. Each presentation was followed by a brief question and discussion period.

President Courtney C. Smith of Swarthmore College called the first panel session to order at 9:00 a.m. on Wednesday, 11 January 1961. The invocation was offered by President Adrian Rondileau of Yankton College. The panelists were Professor Brand Blanshard of Yale University, who reviewed the field of philosophy, and Professor J. N. Douglas Bush of Harvard University, who covered developments in the field of English.

A second panel session, under the chairmanship of President George M. Modlin of the University of Richmond, was held at 3:00 p.m. on Wednesday the 11th. The speakers at this session were Professor Ben W. Lewis of Oberlin College, who spoke on the field of economics, and

Professor David B. Truman of Columbia University, whose subject was the field of political science.

A third and final panel session was held at 1:30 p.m. on Thursday the 12th. This session, presided over by President Theodore M. Hesburgh of the University of Notre Dame, comprised presentations by Professor Marshall H. Stone of the University of Chicago on the field of mathematics, and Professor John A. Wheeler of Princeton University on the field of physics.

Expanded texts of all six of the above presentations will be published and distributed later in the year.

Annual Dinner of the Association

The Annual Dinner of the Association was held at 7:30 p.m., Wednesday, 11 January. President David A. Lockmiller of Ohio Wesleyan University, President of the Association, presided. The invocation was offered by President Richard F. Ryan of Regis College.

Some 360 persons, out of a total of 610 registered for the Annual Meeting, attended the dinner.

The Honorable Richard Y. Batterton, Mayor of Denver, delivered greetings from the city.

A choral recital was given by the Loretto Heights College Octet, directed by Mr. Horace Davis.

The speaker of the evening was Vice Chancellor Edward McCrady, Jr., of the University of the South, who gave an address entitled *Education and Democracy*.

First Business Session

President Lockmiller called the first business session to order at 1:45 p.m., Wednesday, 11 January.

President Lockmiller reported the appointment of the following committees:

Committee on Nominations

President G. D. Humphrey, University of Wyoming, *Chairman*
President Wallace M. Alston, Agnes Scott College
President Hurst R. Anderson, American University
President Arthur G. Coons, Occidental College
President James F. Maguire, Loyola University, Chicago

Committee on Resolutions

President Paul S. Havens, Wilson College, *Chairman*

President Landrum R. Bolling, Earlham College

President Glenn S. Dumke, San Francisco State College

President Calvert N. Ellis, Juniata College

Mother Saint Egbert, President, Notre Dame College of Staten Island

President James P. Shannon, College of St. Thomas

President Henry K. Stanford, Birmingham-Southern College

As President of the Association, President Lockmiller presented the report of the Board of Directors on the activities of the Association during the past year and the Board's recommendations for future action. On motion, the report was received and the Board's recommendations adopted.

President George M. Modlin of the University of Richmond, Treasurer of the Association, reported that the Board of Directors had appointed a firm of certified public accountants with offices in Washington, D. C., to replace the New York firm that had acted as the Association's auditors since the time when the Association's headquarters were located in that city. He stated that a report on the Association's financial affairs, accompanied by the auditor's certificate, would be published in the March issue of *Liberal Education*.

Executive Director Theodore A. Distler presented his report in which he set forth the assumptions on which the business of the Association has been conducted during his tenure, and in which he identified and discussed some of the major questions that institutions of higher learning will have to answer in the years ahead.

President Lockmiller recognized President Walter C. Langsam of the University of Cincinnati, chairman of the Commission on Academic Freedom and Tenure, who explained the background of the statement on the recruitment and resignation of faculty members, prepared jointly by his commission and the American Association of University Professors, and urged adoption of the statement at the following day's business session.

Second Business Session

The second business session was called to order by President Lockmiller at 9:00 a.m. on Thursday the 12th. The invocation was delivered by President A. C. Baugher of Elizabethtown College.

The reports of the standing commissions of the Association were presented as follows:

Academic Freedom and Tenure by President Walter C. Langsam, University of Cincinnati, chairman of the commission (President Langsam's report included the above-mentioned statement on the recruitment and resignation of faculty members, which was adopted without discussion along with the rest of the report.)

Arts by President Grellet C. Simpson, Mary Washington College, chairman of the commission

Christian Higher Education by President William F. Quillian, Jr., Randolph-Macon Woman's College, chairman of the commission

College Finance by President Carter Davidson, Union College and University, chairman of the commission

Faculty and Staff Benefits, in the absence of Chairman James D. Brown, by Mark H. Ingraham, Dean, College of Letters and Science, University of Wisconsin

International Understanding by President Richard G. Gettell, Mount Holyoke College, chairman of the commission

Legislation by President Hurst R. Anderson, American University, chairman of the commission

Liberal Education by President Byron K. Trippet, Wabash College, chairman of the commission

Professional and Graduate Study by President O. P. Kretzmann, Valparaiso University, chairman of the commission

Teacher Education, in the absence of Chairman Sharvy G. Umbeck, by Fred-eric W. Ness, Vice President and Provost, Long Island University

All the commission reports were received and adopted without discussion.

President Paul S. Havens, chairman of the Committee on Resolutions, offered the following resolutions on behalf of the committee:

I. *Be it resolved* that the members of the Association of American Colleges express their warm gratitude to its retiring President, David A. Lock-miller, for his imaginative leadership during his year of office, to the Board of Directors for their wise direction of the affairs of the Association and to the Executive Director, Theodore A. Distler, and his staff for their industry and devotion.

Be it further resolved that the chairmen and members of the standing

commissions, and member presidents who have served the Association in other ways during the past year, be commended for their disinterested services to their colleagues and to the cause of liberal education.

II. *Be it resolved* that the Association record its cordial appreciation of the help and hospitality furnished for the annual meeting of 1961 by the member colleges in and around Denver, and especially to the University of Denver for organizing a most interesting and enjoyable program for presidents' wives.

III. *Be it resolved* that the Association of American Colleges express the gratitude of its members to the many public-spirited citizens and corporations that have given their support, both moral and material, to higher education in the past year, and especially to

Carnegie Corporation of New York
Corning Glass Works Foundation
Charles E. Culpeper Foundation
The Danforth Foundation
Mr. Cyrus S. Eaton
The Ford Foundation
Friends of the Arts Program
The Fund for the Advancement of Education
General Electric Foundation
The Edward W. Hazen Foundation
Lilly Endowment
The Sears-Roebuck Foundation
Shell Companies Foundation
Alfred P. Sloan Foundation and
United States Steel Foundation

for their financial support of the Association's own programs.

IV. *Whereas* the Council for Financial Aid to Education has provided the services of Dr. John Pollard in preparing the manuscript of the booklet, *Americans Like to Give*, for the Commission on College Finance; and

Whereas the expense of publishing and distributing this booklet has been assumed entirely by CFAE; and

Whereas during the past year and a half CFAE has conducted twenty valuable regional workshops on fund raising for the presidents of our colleges;

Be it resolved that the Association of American Colleges express its deep and continuing gratitude to the Council for Financial Aid to Education, and especially to its president, Dr. Frank H. Sparks, and his staff for their services to the cause of American colleges.

V. *Whereas* the present trend of world affairs seems certain to involve colleges and universities to an increasing extent in the exercise by the United States of America of its international responsibilities;

Be it resolved that all members of the Association of American Col-

leges bend their best efforts to bringing understanding of other peoples and cultures into the center of their educational programs, and pledge their cooperation with appropriate agencies, public and private, in a common endeavor to enhance the contribution of the United States to the social, economic and political development of other countries; and

Be it further resolved that the President and Congress of the United States be urged to review the contribution of higher education to the making and execution of foreign policy in the field of education and technical assistance and, with a view to making that contribution as effective as possible, consistently with academic freedom and integrity, to provide opportunities for continuous consultation between the appropriate governmental agencies and the accredited representatives of educational institutions on matters of common concern.

VI. *Whereas* a broad exchange of persons and cultural materials is an essential element in the international role of higher education;

Be it resolved that the governmental agencies and private organizations concerned with educational exchanges be urged to cooperate in developing, within the framework of a comprehensive policy of collaboration with academic institutions in the field of world affairs, a coherent and flexible program of international educational exchanges, and to make financial provision appropriate to the importance of such a program; and

Be it further resolved that the Senate of the United States be commended for giving its consent to ratification of the Florence Agreement on the importation of educational, scientific and cultural materials, and that both houses of Congress be urged to enact the enabling legislation needed to give effect to the agreement, so that the United States may proceed without delay to formal ratification.

VII. *Whereas* expanded assistance both from private philanthropy and from the Federal Government is necessary for enabling colleges and universities to meet the present and prospective demand for higher education; and

Whereas federal loans at a low rate of interest have proved an effective means of financing the construction of residential buildings but are impracticable for many institutions for the provision of such facilities as classrooms, laboratories and libraries, which do not produce revenue;

Be it resolved that the Association of American Colleges re-affirm its historic support of the college housing loan program and confirm the recent vote of its membership in support of the principle of providing loans and matching grants as alternative forms of aid, at the option of the individual institution, for the construction of academic facilities; and

Be it further resolved that this Association urge upon the American people the necessity of increased individual and corporate giving in support for all of our colleges and universities and instruct the Commission on Legisla-

tion to explore with the Congress and the executive branch of the Federal Government means of clarifying and strengthening the benefits provided under the Internal Revenue Code to encourage gifts for educational purposes.

VIII. *Whereas* the National Defense Education Act of 1958 has enabled colleges and universities to develop a variety of programs designed to meet some of the Nation's critical needs for trained manpower; and

Whereas experience has shown that the Act stands in need of amendment and enlargement in a number of respects;

Be it resolved that the Association of American Colleges congratulate the staff of the United States Office of Education on their wise and skillful administration of the Act and offer its cooperation in the formulation of amending legislation to extend the scope and improve the operation of the Act; and

Be it further resolved that the Congress be urged to limit the requirements of Section 1001 (f) of the National Defense Education Act of 1958 to the simple oath or affirmation of true faith and allegiance to the United States, and to provide that benefits established for teachers under any part of the Act shall be made available to teachers in both public and private institutions at all educational levels.

IX. *Whereas* the current acute shortage of qualified personnel in our colleges and universities is expected to increase materially during the coming decade;

Be it resolved that the Association of American Colleges extend an immediate invitation to the associations, councils, agencies and professional organizations concerned with higher education to consult on problems of recruitment and placement of qualified personnel for administrative and teaching positions and on machinery desirable to help meet this problem.

Resolutions I, II, III, IV, V and VI were adopted without discussion.

In debate on Resolution VII, a motion to divide the resolution into two separate resolutions was made and subsequently withdrawn by the proposer, and an amendment to add language indicating that the Association's support of the principle of alternative forms of aid for academic facilities was conditional on the actual introduction of such a proposal in the Congress failed for lack of a seconder. The resolution was then put to a voice vote and adopted by a large majority.

Resolution VIII was amended by deleting the words "and enlargement" in the second paragraph of the preamble and the words "to extend the scope and improve the operation of the Act" in the first paragraph of the resolution. The amended resolution, reading as follows, was then unanimously adopted:

VIII. *Whereas* the National Defense Education Act of 1958 has enabled colleges and universities to develop a variety of programs designed to meet some of the Nation's critical needs for trained manpower; and

Whereas experience has shown that the Act stands in need of amendment in a number of respects;

Be it resolved that the Association of American Colleges congratulate the staff of the United States Office of Education on their wise and skillful administration of the Act and offer its cooperation in the formulation of amending legislation; and

Be it further resolved that the Congress be urged to limit the requirements of Section 1001 (f) of the National Defense Education Act of 1958 to the simple oath or affirmation of true faith and allegiance to the United States, and to provide that benefits established for teachers under any part of the Act shall be made available to teachers in both public and private institutions at all educational levels.

Resolution IX was adopted without discussion.

President G. D. Humphrey of the University of Wyoming, chairman of the Committee on Nominations, presented the report of his committee, which was unanimously adopted. The names of the persons thus elected as officers of the Association, members of standing commissions and representatives of the Association on other bodies are printed elsewhere in *Liberal Education* for March 1961.

Amendment of By-Laws

On motion made, the proposal, of which due notice had been given at the previous Annual Meeting, to amend By-Law 2 of the Association was unanimously adopted. As a result the second sentence of the by-law now reads as follows: "Failure to pay annual dues shall cause forfeiture of membership, except in particular cases where the Board of Directors may decide otherwise."

Other Meetings

The standing commissions of the Association held their regular meetings on 10 January. Church boards of higher education and other allied bodies met between Sunday the 8th and Tuesday the 10th. The American Conference of Academic Deans held its 17th annual meeting on Tuesday the 10th, the Council of Protestant Colleges and Universities its third annual

meeting on the same day, and the Council for the Advancement of Small Colleges its fifth national meeting on the 9th and 10th.

The wives of member presidents held their customary meeting on the morning of 11 January, under the chairmanship of Mrs. Theodore A. Distler. Following a coffee hour, the ladies were taken on a tour of the Air Force Academy at Colorado Springs. On the morning of Thursday the 12th, the ladies heard a lecture entitled *Some Reflections on the Colorado Story* by Professor Allen D. Breck, chairman of the Department of History of the University of Denver. Dr. Breck's talk was followed by a dramatic presentation, entitled *Gilpin County Chronicle*, by Professor Russell R. Porter, Professor of Radio and Television, University of Denver, and Mrs. Porter. The ladies are indebted for the arrangement of their program to the University of Denver, whose officers were thanked by the Association in a special resolution.

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BY DECISION OF THE BOARD OF DIRECTORS, THE NEXT ANNUAL MEETING
OF THE ASSOCIATION WILL BE HELD IN CLEVELAND, OHIO, 9-11 JANUARY 1962.

Representation of the Association in 1960

The following persons acted as official representatives of the Association on the occasions indicated:

- January 9. Dean Alfred Friedli, Elmhurst College. Centennial Founders Day Convocation, Wheaton College, Illinois.
- February 6. President J. E. Danieleley, Elon College. Inauguration of President Wendell M. Patton, High Point College.
- March 1. President Albert A. Lemieux, Seattle University. Inauguration of President Calvin D. Demaray, Seattle Pacific College.
- March 6. President Morgan S. Odell, Lewis and Clark College. Inauguration of President M. A. F. Ritchie, Pacific University.
- March 18. Vice-Chancellor Edward McCrady, University of the South. Inauguration of President LeRoy A. Martin, University of Chattanooga.
- March 28. Dean Henry M. M. Richards, Muhlenberg College. Dedication of statue of John Amos Comenius, Moravian College.
- April 7-9. Sister M. Angelita, College of St. Mary of the Springs. Conference of National Association of Student Personnel Administrators.
- April 8-9. Vice-President Allen T. Bonnell, Drexel Institute. Annual Meeting of the American Academy of Political and Social Science.
- April 20. President Francis S. Hutchins, Berea College. Inauguration of President Mahlon A. Miller, Union College, Kentucky.
- April 25. President Peter Sammartino, Fairleigh Dickinson University. Inauguration of President John J. Dougherty, Seton Hall University.
- April 25. President Robert D. Swanson, Alma College. Inauguration of President Judson W. Foust, Central Michigan University.
- April 30. President Miller Upton, Beloit College. Inauguration of President John A. Howard, Rockford College.
- April 30. Reverend Lawrence R. McHugh, Assistant to the President, Saint Joseph's College. Inauguration of President Clarence R. Moll, Pennsylvania Military College.

- May 2-4. President O. P. Kretzmann, Valparaiso University. Working Conference on Doctorate in Education, American Association of Colleges for Teacher Education.
- May 7. President George M. Modlin, University of Richmond. Inauguration of President Fred C. Cole, Washington and Lee University.
- May 9. President Howard I. Dillingham, Ithaca College. Inauguration of President Frederick M. Binder, Hartwick College.
- May 13. President Arthur D. Wenger, Atlantic Christian College. Inauguration of President Leo W. Jenkins, East Carolina College.
- May 14. Dean Carlton Culmsee, Utah State University of Agriculture and Applied Science. Inauguration of President Donald E. Walker, Idaho State College.
- May 14. President Harley Fite, Carson-Newman College. Inauguration of President Andrew D. Holt, University of Tennessee.
- May 19. President William S. Carlson, University of Toledo. Golden Anniversary, Bowling Green State University.
- June 4. President Walter Pope Binns, William Jewell College. Inauguration of President Paul H. Morrill, Park College.
- September 10. President Reuben P. Jeschke, Sioux Falls College. Centennial Celebration of Augustana College.
- October 3. President Peter Sammartino, Fairleigh Dickinson University. Inauguration of President Theodore A. Rath, Bloomfield College and Seminary.
- October 11. President Charles F. Phillips, Bates College. Inauguration of President Robert E. L. Strider, II, Colby College.
- October 12. President S. Justus McKinley, Emerson College. Inauguration of President James L. Forrester, Gordon College and Divinity School.
- October 13. President D. W. Bittinger, McPherson College. Inauguration of President Vernon H. Neufeld, Bethel College.
- October 15. Professor William Lonsdale Tayler, Dickinson College. Inauguration of President Arthur M. Climenhaga, Messiah College.
- October 20. President R. E. Lee, Georgia State College for Women. Inauguration of President William E. Strickland, Wesleyan College.
- October 21. President George M. Modlin, University of Richmond. Inauguration of President Thomas H. Henderson, Virginia Union University.
- October 21. President Millard G. Roberts, Parsons College. Inauguration of President Arend D. Lubbers, Central College.

- October 22. President Warren D. Bowman, Bridgewater College. Laying of the cornerstone of the Lyda Bunker Hunt Dining Hall, Mary Baldwin College.
- October 22. President David A. Lockmiller, Ohio Wesleyan University. Inauguration of President Robert K. Carr, Oberlin College.
- October 23. Dean Harold Ripper, Bethany Nazarene College. Inauguration of President Garland A. Godfrey, Central State College.
- October 25. Chancellor J. D. Williams, University of Mississippi. Inauguration of President Wilfred C. Tyler, Blue Mountain College.
- October 30-November 1. President Fred C. Cole, Washington and Lee University. Annual Meeting of Association of American Medical Colleges.
- October 31. President David A. Lockmiller, Ohio Wesleyan University. Inauguration of President John J. Meng, Hunter College.
- November 11. Chancellor William B. Aycock, University of North Carolina. Fiftieth Anniversary Celebration of North Carolina College.
- November 11. President Albert C. Jacobs, Trinity College. Silver Convocation honoring President Albert N. Jorgensen, University of Connecticut.
- November 19. Dean Mary V. Braginton, Rockford College. Inauguration of President William G. Cole, Lake Forest College.

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Our Contributors

Kenneth I. Brown

executive director of the Danforth Foundation, is a former president of Hiram College and of Denison University and has served as president of the Association of American Colleges.

Robert A. Dentler

now assistant director of the Bureau of Child Research at the University of Kansas, has taught sociology at Dickinson College, the University of Chicago, Indiana University and the University of Kansas and plans to return to undergraduate teaching.

William C. De Vane

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a language teacher by profession, was educated at Harvard University and the Universities of Lyon and Paris and is now vice president and director of the language schools at Middlebury College.

Carl Kreider

a graduate of Goshen College and Princeton University, has studied and taught in England and Japan and is now dean and professor of economics at Goshen College.

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former United States Commissioner of Education and president of the University of Kansas City, is now executive officer of the Institute of Higher Education at Teachers College, Columbia University.

Robert S. Michaelsen

a graduate of Cornell College and Yale University, and a Methodist minister, has taught at the Yale Divinity School and at the State University of Iowa, where he is now director of the School of Religion.

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1961-62

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Emmanuel College, Boston	Sister Ann Bartholomew
Harvard University, Cambridge	Nathan M. Pusey
Lesley College, Cambridge	Don A. Orton
Massachusetts Institute of Technology, Cambridge	Julius A. Stratton
Merrimack College, North Andover	Vincent A. McQuade
Mount Holyoke College, South Hadley	Richard G. Gettell
Newton College of the Sacred Heart, Newton	Mother Gabrielle Husson
Northeastern University, Boston	Asa S. Knowles
Radcliffe College, Cambridge	Mary I. Bunting
Regis College, Weston	Sister Mary Alice
Simmons College, Boston	William E. Park
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Springfield College, Springfield	Glenn A. Olds
Stonehill College, North Easton	Richard H. Sullivan
Suffolk University, Boston	Robert J. Munce
Tufts University, Medford	Nils Y. Wessell
University of Massachusetts, Amherst	John W. Lederle
Wellesley College, Wellesley	Margaret Clapp
Wheaton College, Norton	A. Howard Meneely
Williams College, Williamstown	John E. Sawyer
Worcester Polytechnic Institute, Worcester	Arthur B. Bronwell

Michigan

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Albion College, Albion	Louis W. Norris
Alma College, Alma	Robert D. Swanson
Aquinas College, Grand Rapids	Arthur F. Bukowski
Calvin College, Grand Rapids	William Spoelhof
Central Michigan University, Mount Pleasant	Judson W. Foust
Emmanuel Missionary College, Berrien Springs	F. O. Rittenhouse
Hillsdale College, Hillsdale	J. Donald Phillips
Hope College, Holland	Irwin J. Lubbers
Kalamazoo College, Kalamazoo	Weimer K. Hicks
Madonna College, Livonia	Sister M. Assumpta
Marygrove College, Detroit	Sister M. Honora
Mercy College, Detroit	Sister Mary Lucille
Michigan State University of Agriculture and Applied Science, East Lansing	John A. Hannah
Nazareth College, Nazareth	Sister Marie Kathleen
Olivet College, Olivet	Gorton Riethmiller
Siena Heights College, Adrian	Sister Benedicta Marie
University of Detroit, Detroit	Laurence V. Britt
University of Michigan, Ann Arbor	Harlan H. Hatcher
Wayne State University, Detroit	Clarence B. Hilberry
Western Michigan University, Kalamazoo	James W. Miller

Minnesota

Augsburg College, Minneapolis	Bernhard Christensen
Bethel College and Seminary, Saint Paul	Carl H. Lundquist
Carleton College, Northfield	Laurence M. Gould
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College of St. Catherine, St. Paul	Sister Mary William
College of St. Scholastica, Duluth	Sister M. Joselyn
College of Saint Teresa, Winona	Sister M. Camille
College of St. Thomas, St. Paul	James P. Shannon
Concordia College, Moorhead	Joseph L. Knutson
Gustavus Adolphus College, St. Peter	Edgar M. Carlson
Hamline University, St. Paul	Paul H. Giddens
Macalester College, St. Paul	Harvey M. Rice
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Bennett College, Greensboro	Willia B. Player
Catawba College, Salisbury	A. R. Keppel
Davidson College, Davidson	D. Grier Martin
Duke University, Durham	Deryl Hart, <i>Acting</i>
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Flora Macdonald College, Red Springs	Charles G. Vardell, Jr.
Greensboro College, Greensboro	Harold H. Hutson
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Wilmington College, Wilmington	James M. Read
Wittenberg University, Springfield	Clarence C. Stoughton
Xavier University, Cincinnati	Paul L. O'Connor
Youngstown University, Youngstown	Howard W. Jones

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University of Oklahoma, Norman	George L. Cross
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Mount Angel College, Mount Angel	Mother Mary Gemma
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College Misericordia, Dallas	Sister M. Celestine
Dickinson College, Carlisle	Howard L. Rubendall
Drexel Institute of Technology, Philadelphia	James Creese
Duquesne University, Pittsburgh	Henry J. McNulty
Eastern Baptist College, St. Davids	Gilbert L. Guffin
Elizabethtown College, Elizabethtown	A. C. Baugher
Franklin and Marshall College, Lancaster	F. deW. Bolman, Jr.
Gannon College, Erie	Wilfrid J. Nash
Geneva College, Beaver Falls	Edwin C. Clarke
Gettysburg College, Gettysburg	Willard S. Paul
Grove City College, Grove City	J. Stanley Harker
Haverford College, Haverford	Hugh Borton
Immaculata College, Immaculata	Sister Mary of Lourdes
Juniata College, Huntingdon	Calvert N. Ellis
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Lafayette College, Easton	K. Roald Bergethon
LaSalle College, Philadelphia	Brother Daniel Bernian
Lebanon Valley College, Annville	Frederic K. Miller
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Lincoln University, Lincoln University	D. C. Yelton, <i>Acting</i>
Lycoming College, Williamsport	D. Frederick Wertz
Marywood College, Scranton	Sister M. Eugenia

Mercyhurst College, Erie	Mother M. Eustace Taylor
Moravian College, Bethlehem	Raymond S. Hauptert
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Wilkes College, Wilkes-Barre	Eugene S. Farley
Wilson College, Chambersburg	Paul Swain Havens

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College of the Sacred Heart, Santurce	Mother Rosa Aurora Arsuaga
Inner American University of Puerto Rico, San Germán	Ronald C. Bauer
University of Puerto Rico, Rio Piedras	Jaime Benitez

Rhode Island

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Pembroke College, Brown University, Providence	Nancy D. Lewis, <i>Dean</i>
Providence College, Providence	Robert J. Slavin
Rhode Island School of Design, Providence	John R. Frazier
Salve Regina College, Newport	Mother Mary Hilda
University of Rhode Island, Kingston	Francis H. Horn

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Coker College, Hartsville	Fenton Keyes

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Constitution of the Association of American Colleges, Inc.

Article I

PURPOSE

The purpose of the Association shall be the promotion of higher education in all its forms in the colleges of liberal arts and sciences which shall become members of this Association, and the prosecution of such plans as may make more efficient the institutions included in its membership.

Article II

The name of this Association shall be the "Association of American Colleges, Incorporated."

Article III

MEMBERSHIP

Section 1. The membership of the Association shall be composed of such colleges of liberal arts and sciences and universities having colleges of liberal arts and sciences, whether located within the territorial jurisdiction of the United States of America or incorporated under American law, as may have been elected to membership by the Association on the recommendation of the Board of Directors.

Section 2. Church boards of education, learned societies, philanthropic foundations and other national or regional organizations concerned with higher education may be elected to honorary membership by the Association on the recommendation of the Board of Directors.

Article IV

REPRESENTATION

Every institution recognized as a member of this Association shall be entitled to representation in each meeting of the Association by an accredited representative. Other members of the faculty or board of trustees of any institution belonging to this Association, the officers of

church boards cooperating with such an institution and the representatives of foundations and other cooperating agencies, shall be entitled to all the privileges of representatives except the right to vote. Each institution recognized as a member of the Association shall be entitled to one vote on any question before the Association, the vote to be cast by its accredited representative.

Article V

Section 1. The Association shall elect from its membership the following:

1. President
2. Vice President
3. Executive Director
4. Treasurer

Section 2. The Executive Director shall be the executive officer of the Association and shall serve until his successor is duly elected. The other officers shall serve for one year or until their successors are duly elected. Election of officers shall be by ballot.

Section 3. The duties of the respective officers shall be those usually connected with said offices.

Article VI

BOARD OF DIRECTORS

Section 1. The Board of Directors shall consist of the officers of the Association during their respective terms of office, the retiring president during the year immediately following his term of office and four other directors elected by ballot by the Association. In the first election of directors after the adoption of this article, one director shall be elected for four years, one for three years, one for two years and one for one year. Thereafter one director shall be elected each year for a term of four years. If any director who is not an officer of the Association be elected an officer before the expiry of his term of four years, the unexpired portion of his term shall be filled by the election of a director to replace him. No director who has served for more than one year shall be eligible for re-election except as an officer of the Association until after the lapse of one year from the expiry of his most recent term of service.

Section 2. The President of the Association shall be *ex officio* chairman of the Board of Directors.

Section 3. Except as provided by statute and as directed by the members of the Association, and subject to the Constitution and By-Laws, the Board of Directors shall have power to manage, operate and direct the affairs of the Association and fill all vacancies.

Section 4. The Board of Directors may on the recommendation of the Executive Director appoint an associate director and such other assistants as they consider necessary for the effective conduct of the affairs of the Association. The Associate Director shall act, as occasion may arise, as alternate to the Executive Director and shall be entitled to take part in meetings of the Board of Directors without having the right to vote.

Article VII

QUORUM

Representatives of twenty-five members of the Association shall be necessary to form a quorum for the transaction of business.

Article VIII

BY-LAWS

The Association may enact By-Laws for its own government, not inconsistent with the provisions hereof and the certificate of incorporation.

Article IX

AMENDMENTS

Amendments to the foregoing Constitution may be offered at any regular annual meeting, and shall be in writing, signed by the mover and two seconders. They shall then lie on the table until the next annual meeting, and shall require for their adoption the affirmative vote of two thirds of the members then present.

By-Laws

1. Applications for membership shall be made to the Board of Directors, which shall, after investigation of the standing of the institution, recommend to the Association.

2. The annual dues shall be one hundred and fifty dollars (\$150.00)

per member. Failure to pay annual dues shall cause forfeiture of membership, except in particular cases where the Board of Directors may decide otherwise.

3. At least one meeting of the Association shall be held in the month of January of each calendar year. Special meetings may be called by the Board of Directors, provided that four weeks' notice in writing be given each institution connected with the Association.

4. The place of the annual meeting of the Association shall be determined each year by the Board of Directors.

5. All expenditure of funds of the Association shall be authorized by resolution of the Association, or subject to later approval by the Association, by the Board of Directors.

6. The President shall appoint a Committee on Resolutions at the beginning of each annual meeting, to which shall be referred for consideration and recommendation all special resolutions offered by members of the Association.

7. There shall be within the Association a permanent commission to be known as the "Commission on Christian Higher Education." This Commission shall have such autonomy as may be necessary in order to represent the interests of church-related colleges in general and to carry on a program of promoting spiritual values in higher education. The Commission is to operate under rules mutually agreed to by the Commission and the Board of Directors.

8. The Executive Director shall mail three copies of the official bulletin to all institutions which are members of the Association. Additional copies, either for the institution or for any officer or faculty member, may be had at a special rate.

9. These By-Laws may be amended at any business session of the Association by two thirds vote, provided that notice of the proposed amendment has been presented at a previous session.

POLICY

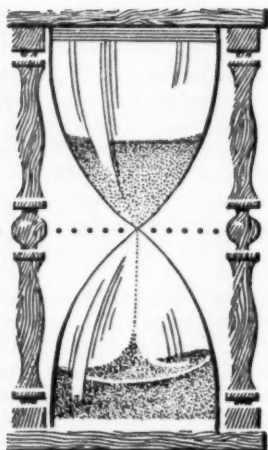
In accordance with the action of the Association, the working policy of the Association is a policy of *inclusiveness and interhelpfulness rather than of exclusiveness.*

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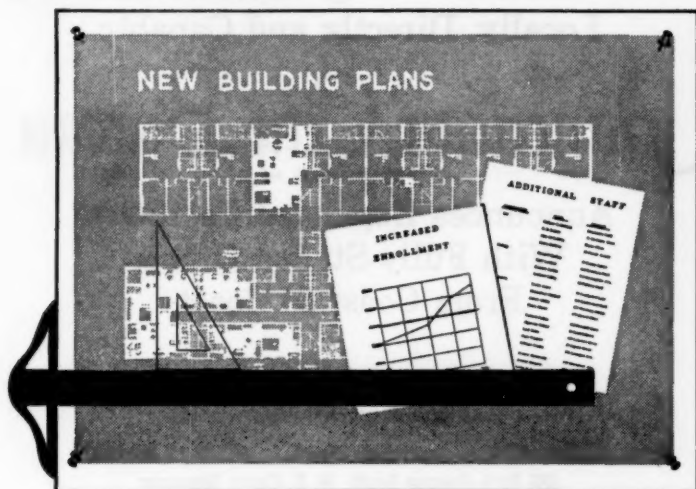
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